HEYDON
ENGLISH PHYSITIANS
GUIDE
1662

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# THE
# English Physitians
# GUIDE:
## OR A
## *HOLY-GUIDE,*

Leading the Way to know all Things, Past, Present and to Come; To Resolve all manner of Questions, *viz.* Of Pleasure, Long-life, Health, Youth, Blessednes, Wisdome and Vertue; and teaching the way to Change, Cure, and Remedy all Diseases in Young and Old, fitted for the easie understanding, plain practise, use and benefit of the meanest Capacities.

By *J. H.* Gent. φιλόμυθος, Student in Physick and Astrology.

*LONDON*,
Printed by *T. M.* for *Samuel Ferris*, and are to be sold at his shop in *Cannon-street* neer *London-stone*, 1662.

after December 14th 1743
drink nothing strong

Thomas Cooke ~~August ye 3th 1743~~

Whereas for about six years past I have been grievously Tormented by Drinking strong Liquors therefore for the future I Intend by Gods Assistance to Drink nothing strong but to live a Temperate Life

Sept. ye 6th 1743

Thomas Cooke ~~4 April ye 28th 1743. August 4th~~ ~~May ye 4th 1743~~

~~July ye 4 May ye 18th 1743~~

~~26th 1743 4 May ye 28th 1743~~

~~drink nothing~~ ~~June ye 21th 1743~~

~~strong~~ ~~May ye 31th 1743 after~~

~~[illegible] drink nothing but water~~

~~or Small Beer after July ye 19th~~

~~1743 4h 45m P.M.~~ ~~August ye 30th 1743~~

~~July ye 19th 1743~~

~~July ye 26th 1743 Aug 4th~~

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September y^d 9^th. 1743

To the truly Noble
(by all Titles)
Sr. *Richard Temple*,
Baronet, &c.

External, Internal and Eternal happiness be wished,

Honoured Sir,

I Do observe every man naturally desires a Superiority, to have Treasures of Gold and Silver, and to seem great in the eyes of the world; God indeed Created all things for the use of man, that he might rule over them, and acknowledge therein the singular goodness and Omnipotency of God, & give him thanks for his benefits; honour him and praise him: But there is no man lookes after

*after these things, otherwise then by spending his dayes idly, they would enjoy them without any previous labour and danger; neither doe they look them out of that place, where God hath treasured them up, who expects also that man should seek for them there, and to those that seek, will he give them: but there is not any that labors for a possession in that place, and therefore these Riches are not found: For the way to this place, and the place it self, hath been unknown for a long time, and it is hidden from the greatest part of the world. But notwithstanding it be difficult, and laborious to finde out this way and place; yet the place should be sought after; But it is not the will of God to conceale any thing from those*

*those that are his; and therefore in this last age, before the final judgement comes, all these things shalbe manifested to those that are* ~~un~~*worthy: As he himself (though obscurely, lest it should be manifested to the* ~~un~~*worthy) hath spoken in a certain place; there is nothing covered that shall not be revealed, and hidden that shall not be known; and therefore being* a Servant of God, and Secretary of Nature, *we do declare the will of God to the World, which we have also already performed and published in* Italy *and* England; *but most men, either revile or contemn that our* Harmony of the World, *and* Temple of Wisdom *&c. or else waving the spirit of God, they expect the Proposals* there-

after December ye 31th 1743 drink nothing strong but drink water wi no Tobacco

after March ye 28th 1744 drink nothing strong.

*thereof from us, supposing we will straight way teach them how to make Gold by Art, or furnish them with ample treasures, whereby they may live pompously in the face of the world, swagger, and make wars, turn Usurers, Gluttons and Drunkards, live unchastly, and defile their whole life with several other sins; all which things are contrary to the blessed will of God; these men should have learnt from those* ten Virgins *(whereof five that were foolish demanded Oyle for their Lamps, from those five that were wise) how that the case is much otherwise; It is expedient that every man should labour for the treasure by the assistance of God, and his own particular search and industry. But the perverse in-*

*tentions*

*tentions of these Fellows we understand out of their writings, by the singular Grace and Revelation of God, we do stop our ears, and wrap our selves, as it were in clouds, to avoid the bellowing and howling of those men, who in vain cry out for Gold. And hence indeed it comes to passe, that they brand us with infinite Calumnies and Slanders, which notwithstanding we doe not resent, but God in his good time will judge them for it. But after that we had well known (though unknown to you) and perceived all by your writing, how diligently you are to peruse the holy Scripture, & seek the true knowledge of God: We Honour you Sir* Richard *above thousands, and signifie thus much to you, not,*

*but*

*but that you know as much as our self: But as a token of our good will, that may make you mindefull of us. There is a Mountain situated in the mideſt of the Earth, or Centre of the World, which is both* small *and* great. *It is ſoft, and alſo above meaſure hard and ſtony. It is far off, and near at hand, but by the providence of God invisible. In it are hidden moſt ample treaſures, which the world is not able to value. This mountain by envy of the Devill, who alwayes oppoſeth the glory of God, and the happineſſe of man, is compaſſed about with very cruel Beaſts and other ravenous Birds, which make the way thither both difficult and dangerous. And therefore hitherto, becauſe the time is not y t come,*

*the*

*the way thither could not be sought after, nor found out, but now the way is to be found by those that are worthy, but notwithstanding by every man's self labour and endeavours. To this mountain, you shall go in a certain Night (when it comes) most long and most dark, and see that you prepare your selfe by Prayer. Insist upon the way that leads to the Mountain, but ask not of any man where the way lies: Onely follow your* Holy Guide, *who will offer himself to you, and will meet you in the way, but you shall not know him. This* Guide *will bring you to the Mountain at Midnight, when all things are silent and* dark. *It is necessary that you arm your self with heroick courage, least you fear those*

*those things that will happen, and so fall back: You need no Sword, Horse and Pistols, &c. nor any other bodily weapons, onely call upon God sincerely and heartily; When you have discovered the Mountain, the first Miracle that will appear, is this, a most vehement and very great winde that will shake the Mountain, and shatter the Rocks in pieces; you shal be encounter'd also by Lyons & Draggons, and other terrible Beasts, but fear not any of these things, be resolute and take heed that you return not, for your* Holy Guide *that brought you thither, will not suffer any evill to befall you. As for the treasure, it is not yet discovered, but it is very near, after this wind will come an Earthquake*

From March 4th 8. 1743-4 that
Drink nothing Strong

*that will overthrow those things, which the winde hath left, and make all flat; But besure that you fall not off: the Earthquake being past, there shall follow a fire, that will consume the Earthly Rubbish, and discover the treasure; but as yet you cannot see it: After all these things, and near the day breake, there shall be a great Calm, and you shall see the Day Star arise, and the dawning will appear, and you shall perceive a great treasure; the chiefest things and most perfect that are there are written of at large in this Book. These medicines being used, as your* Holy Guide *shall teach you, will make you young when you are old, healthfull, long lived, wise and virtuous; and you shall perceive no disease*

July 4th 5 in the morning 1744

but Drink water or Small Beer and no other liquor as is any Stronger. Thos. Cooke

*disease in any part of your body, by means of the things taught in this Book, you shall finde Pearls of that Excellency, which cannot be imagined: But do not you arrogate any thing to your self, because of your present power, but be contented with that which the* Holy Guide *shal communicate to you, praise God perpetually for this his gift, and have a specially care that you use it not for worldly Pride; but imploy it in such works, which are contrary to the world; use it rightly, and enjoy it so, as if you had it not; live a temperate life, and beware of all sin, otherwise the* Holy Guide *will forsake you, and you shall be deprived of this happinesse: For, know this of a truth, whosoever abuseth what he learns from his* Guide, *and lives not exemplarily*

*emplarly purely, and devoutly before men, he shall loose this benefit, and scarce any hope will there be left, ever to renew it afterwards. Thus craving Pardon for my boldnesse, but you may partly thanke your self; You taught me this familiarity: And now I humbly present my self,*

Sir;

your affectionate

Servant,

JOHN HEYDON.

From May ye 19th, 1744
Drink nothing Strong
but Drink Water, and
cast not Holy things unto
Dogs, Thomas Cook.

## The Preface.

WE travell'd from Sydmouth (where we had continued by the space of one whole year) for London and Spain by the South Sea, taking with us Victuals for twelve moneths; And had good Winds from the East, though soft and weake, for five moneths space, and more. But then the winde came about, and setled in the West for many dayes, so as we could make little or no way, and were sometimes in purpose to turn back. But then again there arose strong and great Windes from the South, with a point East, which carried us up, (for that we could doe) towards the North: By which time our Victuals failed us, though we had made good spare of them. So that finding our selves in the midst of the greatest wilderness of Waters in the World, without Victuals, we gave our selves for lost men, and prepared for Death. Yet we did lift up our hearts and voices to God above, who sheweth his wonders in the Deep; Beseeching him of his Mercy, that as in the Beginning he disco-

vered the Face of the Deep, and brought forth Dry-land; So he would now discover Land to us, that we might not perish. And it came to pass, that the next day about evening, we saw within a kenning before us, towards the North, as it were thick Clouds, which did put us in some hope of Land; Knowing how that part of the South sea was utterly unknown, and might have Islands or Continents, that hitherto were not come to light; Wherefore we bent our course thither, where we saw the appearance of Land, all that Evening; And in the Dawning of the next Day, we might plainly discern that it was a Land; flat to our sight and full of Boscage, which made it shew the more Dark. And after an houre and a halfs sayling, we entred into a good Haven, being the Port of a faire City; not great indeed, but well built, and that gave a pleasant view from the Sea: And we thinking every minuit long, till we were on Land, came close to the shore, and offered to land: But straightwayes we saw divers of the people, with Bastons in their hands, (as it were) forbidding us to land; Yet without any cryes or fierceneſſe, but onely as warning us off, by signes that they made. Whereupon being not a little discomforted, we were advising with our selves, what we should do. During which time, there made forth to us a small Boat, with about eight persons in it; whereof one of them had in his hand a Tipstaff of a yellow Cane, tipped at both ends with green,

who

*who came aboard our ship, without any shew of distrust at all. And when he saw one of our number present himself somewhat afore the rest, he drew forth a little Scroule of Parchment (somewhat yellower than our Parchment, and shining like the Leaves of Writing Tables, but otherwise soft and flexible) and delivered it to our foremost Man. In which scroule were written in antient Hebrew, and in ancient Greeke, and in good Latine of the Schoole, and in Spanish, these words*; Land ye not, none of you; And provide to be gone from this Coast, within sixteen dayes, except you have further time given you. Mean while, if you want fresh Water, or Victual, or help for your Sick, or that your ship needeth repaire, write down your wants, and you shall have that which belongeth to Mercy. *This scroule was signed with a Stamp of* Cherubins Wings, *not spread, but hanging downwards; And by them a Crosse. This being delivered, the Officer returned, and left onely a servant with us to receive our Answer. Consulting hereupon amongst our selves, we were much perplexed. The denial of Landing, and hasty warning us away, troubled us much; On the other side, to finde that the People had languages, and were so full of humanity, did comfort us not a little. And above all, the signe of the Crosse to that Instrument, was to us a great rejoycing, and as it were a certain presage of Good. Our*

*Answer was in the Spanish* tongue, *That for our Ship, it was well; For we had rather met with Calms, and contrary windes than any tempests. For our sick, they were many, and in very ill Case; So that if they were not permitted to Land, they ran in danger of their Lives.* Our other wants we set down in particular, adding, *That we had some little store of Merchandize, which if it pleased them to deale for, it might supply our Wants, without being chargable unto them. We offered some reward in Pistolet unto the servant, and a piece of Crimson Velvet to be presented to the Officer: But the Servant took them not, nor would scarce look upon them; And so left us, and went back in another Boat, which was sent for him.*

*About three houres after we had dispatched our Answer, there came towards us, a Person (as it seemed) of place. He had on him a Gown with wide sleeves, of a kinde of Water Chamolot, of an excellent green Colour, farre more glossie than ours: His under apparel was green Azure; And so was his Hat, being in the form of a Turban, daintily made, and not so huge as the* Turkish *Turbans; And the Locks of his Haire came down below the Brims of it. A reverend Man was he to behold. He came in a Boat, gilt in some part of it, with foure Persons more onely in that Boat; And was followed by another Boat, wherein were some twenty. When he was come within a Flight-shot of our Ship, Signes*

were

*wore made to us, that we ſhould ſend forth ſome to meet him upon the Water; which we preſently did in our Ship-boat, or Skiffe, ſending the principall Man amongſt us ſave one, and foure of our Number with him. When we were come within ſix yards of their Boat, they called to us to ſtay, and not to approach further; which we did. And thereupon the Man, whom I before deſcribed, ſtood up, and with a loud voice, in* Spaniſh, *asked; Are ye Chriſtians? We anſwered; We were; fearing the leſſe, becauſe of the* Croſſe *we had ſeen in the Subſcription. At which Anſwer the ſaid Perſon lift up his Right hand towards Heaven, and drew it ſoftly to his mouth, (which is the Geſture they uſe, when they thank God;) And then ſaid: If ye will ſwear, (all of you) by the Merit of the Saviour, that ye are no Pirates; Nor have ſhed blood, lawfully, nor unlawfully, within forty dayes paſt, you may have licenſe to come on Land. We ſaid,* We were all ready to take that Oath. *Whereupon one of thoſe that were with him, being (as it ſeemed) a* Notarie, *made an Entrie of this Act. Which done, another of the ſame Boat, after his Lord had ſpoken a little to him, ſaid aloud;* My Lord would have you know that it is not of Pride, or greatneſſe, that he commeth not aboard your Ship; But for that, in your Anſwer, you declare, that you have many ſick amongſt you, he was warned by the *Conſervatour* of *Health*,

of the City, *that he should keep a distance. We were his humble servants*; *And accounted for great Honour, and singular Humanity towards us, that which was already done*; *But hoped well, that the Nature of the sickness, of our Men, was not infectious. So he returned*; *And a while after came the* Notary *to us aboard our Ship*; *holding in his hand a Fruit of that Countrey, like an Orenge, but of colour between Orenge-tawney and Scarlet, which cast a most excellent Odour. He used it (as it seemeth) for a preservative against Infection. He gave us our Oath*; By the Name of Jesus and his Merits: *And after told us, that the next day, by six of the Clocke in the Morning, we should be sent to, and brought to the strangers house, (so he called it) where we should be accommodated of things both for our whole and for our sick. So he left us*; *And when we offered him some Pistolets, he smiling said*; He must not be twice paid for one Labour: *Meaning (as I take it) that he had Salary sufficient of the State for his service. For (as I after learned) they call an Officer that taketh Rewards,* twice paid.

*The next Morning early, there came to us the same* Officer, *that came to us at first with his Cane, and told us*; He came to conduct us the *strangers house*; And that he had prevented the Houre, becauſe we might have the whole day before us, for our buſineſſe.

For

For (*ſaid he*) if you will follow mine advice, there ſhall firſt go with me ſome few of you, and ſee the place, and how it may be made convenient for you; And then you may ſend for your Sick, and the reſt of your Number, which ye will bring on Land. *We thanked him, and ſaid*, That this care which he took of deſolate ſtrangers, God would reward. *And ſo ſix of us went aſhore with him: And when we were landed, he went before us, and turned to us, and ſaid*; he was our ſervant, and our guide. *He led us thorow three faire ſtreets; And all the way we went, there were gathered ſome People on both ſides, ſtanding in a Row; but in ſo civill a faſhion, as if it had been, not to wonder at us, but to welcome us: And divers of them, as we paſſed by them, put their Arms a little abroad; which is their Geſture, when they bid any welcome. The ſtrangers houſe is a faire and ſpacious houſe, built of Brick, of ſomewhat a blewer colour than our Brick; And with handſome windows, ſome of Glaſſe, ſome of a kinde of Cambrick oyl'd. He brought us firſt into a faire Parlour above ſtaires, and then asked us*; What number of Perſons we were? And how many ſick? *We anſwered*, We were in all (ſick and whole) 250. Perſons, whereof our ſick were ſeventeen. *He deſired us to have patience a little, and to ſtay till he came back to us; which was about an houre after; And then he*

*led us to see the Chambers, which were provided for us, being in number 250. They having cast it (as it seemeth) that foure of those Chambers, which were better than the rest, might receive foure of the principal Men of our company; and lodge them alone by themselves; and the rest were to lodge us. The Chambers were handsome and cheerfull Chambers, and furnished civilly. Then he led us to a long Gallery, like a Porture, where he shewed us all along the one side (for the other side was but Wall and Window) seventeen Cels, very neat ones, having partitions of Cedar wood. Which Gallery and Cells, being in all 900. (many more than we needed) were instituted as an Infirmary for sick persons. And he told us withall, that as any our sick waxed well, he might be removed from his Cell to a Chamber: For which purpose, there were set forth ten spare Chambers, besides the number we spake of before. This done, he brought us back to the Parlour, and lifting up his Cane a little, (as they doe when they give any Charge or Command) said to us:* Ye are to know, that the custome of the Land requireth, that after this day, and to morrow, (which we give you for removing of your people from your ship,) you are to keep within doores for three dayes But let it not trouble you, nor do not think your selves restrained, but rather left to your Rest and Ease. You shall want nothing,

thing, and there are six of our People appointed to attend you, for any businesse you may have abroad. *We gave him thanks, with all affection and Respects, and said*; God surely is manifested in this Land. *We offered him also twenty Pistolets*; *But he smiled, and onely said*; What? twice paid! *And so he left us. Soon after our Dinner was served in*; *which was right good Viands, both for Bread, Meat, Wine*, &c. *Better than any Collegiate Diet that I have known in* Europe. *We had also drink of three sorts, Ale, Beer, Syder, all wholesome and good*; *Wine of the Grape, and another drink of Grain, such as is with us our Mum, but more clear*: *And a kinde of Perry like the Peare juice, made of a fruit of that Countrey*; *A wonderfull pleasing and Refreshing Drink. Besides, there were brought in to us, great store of those Scarlet Orenges, for our Sick*; *which (they said) were an assured Remedy for sicknesse taken at Sea. There was given us also a Box of small gray, or whitish Pills, which they wished our sick should take, one of the Pills, every night before sleep*; *which (they said) would hasten their recovery. The next day, after that our trouble of Carriage and Removing of our men and goods, out of our ship, was somewhat setled and quiet, I thought good to call our Company together, and when they were assembled, said unto them*; My dear friends, Let us know our selves, and how it standeth with us.

We

We are Men cast on land as *Jonas* was, out of the *Whales belly*, when we were as buried in the Deep : And now we are on Land, we are but between Death and Life; For we are beyond, both the old World, and the New; And whether ever we shall see *Europe*, God onely knoweth. It is a kinde of Miracle hath brought us hither: And it must be little lesse, that shall bring us hence. Therefore in regard of our Deliverance past, and our danger present, and to come, let us look up to God, and every man reform his own wayes. Besides, we are come here amongst a *Christian People*, full of Piety and Humanity: Let us not bring that Confusion of face upon our selves, as to shew our vices, or unworthinesse before them. Yet there is more. For they have by Commandement, (though in form of Courtesie) Cloistered us within these wals, for three daies; who knoweth, whether it be not, to take some taste of our manners and conditions? And if they find them bad, to banish us straight wayes; If good, to give us further time. For these men, that they have given us for attendance, may withal have an eye upon us. Therefore for Gods love, and as we love the weale of our Souls and Bodies, let us so behave our selves, as we may be at peace with God, and may finde grace in the

the eyes of this People. *Our Company with one voice thanked me for my good Admonition, and promiſed me to live ſoberly and civilly, and without giving any the leaſt occaſion of Offence. So we ſpent our three dayes joyfully, and without care, in expectation what would be done with us, when they were expired. During which time, we had every houre joy of the amendment of our ſick; who thought themſelves caſt into ſome Divine* Poole of Healing; *They mended ſo kindly and ſo faſt, as you may read in our* Temple *of* Wiſdome.

*The morrow after our three dayes were paſt, there came to us a new Man, that we had not ſeen before, cloathed in Azure, as the former was, ſave that his Turban was white, with a ſmall red Croſſe on the Top. He had alſo a Tippet of fine Linnen. At his comming in, he did bend to us a little, and put his arms broad. We of our parts ſaluted him in a very lowly and ſubmiſſive manner; As looking that from him, we ſhould receive Sentence of* Life, *or Death. He deſired to ſpeak with ſome few of us: Whereupon ſix of us onely ſtayed, and the reſt avoided the room. He ſaid*; I am by Office Governour of this Houſe of Strangers, and by Vocation I am a *Chriſtian Prieſts*, and of the order of the *Roſie Croſſe*; and therefore am come to you to offer you my ſervice, both as ſtrangers, and chiefly as *Chriſtians*. Some things I may tell you, which I think

think you will not be unwilling to heare. The State hath given you Licence to ſtay on Land, for the ſpace of ſix weeks: And let it not trouble you, if your occaſions ask further time, for the Law in this point is not preciſe; And I do not doubt, but my ſelf ſhall be able to obtain for you, ſuch further time, as may be convenient. Ye ſhall alſo underſtand, that the *Strangers Houſe*, is at this time Rich, and much aforehand; For it hath laid up Revenue theſe 36000. years: For ſo long it is ſince any Stranger arrived in this part. And therefore take ye no care; the State will defray you all the time you ſtay: Neither ſhall you ſtay one day the leſſe for that. As for any Merchandize ye have brought, ye ſhall be well uſed, and have your return, either in Merchandize, or in Gold and Silver: For to us it is all one. And if you have any other Requeſts to make, hide it not. For ye ſhall finde, we will not make your Countenance to fall, by the Anſwer ye ſhall receive. Onely this I muſt tell you that none of you muſt go above a Julo, or Karan (*that is with them, a Mile and an half*) from the walls of the City, without eſpeciall leave. *We anſwered, after we had looked a while one upon another, admiring this gracious and parent-like uſage; That we could not tell what to ſay: For we wanted words to expreſſe*

*presse our thanks; And his Noble free Offers left us nothing to ask. It seemed to us, that we had before us a picture of our* Salvation *in* Heaven: *For we that were a while since in the jaws of Death, were now brought into a place where we found nothing but Consolations. For the Commandement laid upon us, we would not faile to obey it, though it was impossible but our Hearts should be enflamed to tred further upon this happy and holy Ground. We added, That our Tongues should first cleave to the Roofs of our Mouths, ere we should forget, either his Reverend Person, or this whole Nation, in our Prayers. We also most humbly besought him, to accept of us as his true servants, by a just Right as ever men on earth were bounden; laying and presenting, both our Persons, and all we had, at his feet. He said, He was a Priest, and looked for a Priests reward; which was our Brotherly love, and the good of our souls and bodies. So he went from us, not without tears of tenderneſse in his eyes; And left us also confused with joy and kindneſs, saying amongst our selves, That we were come into a Land of Angels, which did appear to us daily, and prevent us with Comforts, which we thought not of, much lesse expected.*

*The next day about* 10. *of the Clock, the Governour came to us again, and after Salutation, said familiarly; That he was come to visit us; And called for a Chair, and sat him down; And we being some ten of us, (the rest were of the mea-*

*ner*

*uer sort, or else gone abroad*) *sat down with him. And when we were set, he began thus. We of this Island of* Apanua *or* Chrisse *in* Arabia (*for so they call it in their language*) *have this, that by means of our solitary Situation, and of the Laws of Secrecy, which we have for our Travellers, and our rare admission of Strangers, we know well most part of the Habitable World, and are our selves unknown. Therefore because he that knoweth least, is fittest to ask questions, it is more reason, for the Entertainment of the time, that ye ask me questions, than that I ask you. We answered; That we humbly thanked him, that he would give us leave so to do: And that we conceived by the taste we had already, that there was no worldly thing on Earth, more worthy to be known than the State of that happy Land. But above all (we said) since that we were met from the several Ends of the World, and hoped assuredly, that we should meet one day in the Kingdome of Heaven (for that we were both parts Christians) we desired to know (in respect that Land was so remote, and so divided by vast and unknown Seas, from the Land, where our* Saviour *walked on Earth*) *who was the Apostle of that Nation, and how it was converted to the Faith? It appeared in his face, that he took great contentment in this question in the first place; For it sheweth that you* first seek the Kingdome of Heaven; *And I shall gladly, and briefly, satisfie your demand.*

*About*

*About twenty years after the Ascension of our* Saviour, *it came to passe, that there was seen by the People of* Damrar (*a City upon the Eastern Coast of our Island*) *within Night, (the Night was cloudy and calm) as it might be some mile into the sea, a great Pillar of Light; Not sharp but in form of a Columne, or* Cylinder, *rising from the Sea, a great way up towards Heaven; and on the top of it was seen a large Crosse of Light, more bright and respendent than the Body of the Pillar. Upon which so strange a Spectacle, the people of the City gathered apace together upon the Sands to wonder; And so after put themselves into a number of small Boats, to go neerer to this marvellous sight. But when the Boats were come within (about) 60. yeards of the Pillar, they found themselves all bound, and could go no further; yet so as they might move to go about, but might not approach neerer. So as the Boats stood all as in a Theater, beholding this Light as an Heavenly Signe. It so fell out, that there was in one of the Boats, one of the wise Men of the Society of the Rosie Crucians, whose House or Colledge (my good Brethren) is the very Eye of this Kingdome, who having a while attentively and devoutly viewed, and contemplated this Pillar and Crosse, fell down upon his face; and then he raised himself upon his knees, and lifting up his hands to Heaven, made his prayers in this manner.*

Lord

Lord God of Heaven and Earth; thou hast vouchsafed of thy Grace, to those of our Order, to know thy works of Creation and the Secrets of them; And to discern (as far as appertaineth to the Generation of Men) Between divine Miracles, Works of Nature, works of Art, and Impostures, and Illusions of all sorts. I do here acknowledge and testifie before this people, that the Thing which we now see before our eyes, is thy Finger, and a true *Miracle*. And for as much as we learn in our Books that thou never workest Miracles but to a Divine and excellent End; (for the Laws of Nature are thine own Laws, and thou exceedest them not but upon great cause) We most humbly beseech thee, to prosper this great Signe; And to give us the Interpretation and use of it in Mercy; which thou doest in some part secretly promise, by sending it unto us.

*When he had made his Prayer, he presently found the Boat he was in, moveable, and unbound; whereas all the rest remained still fast; And taking that for an assurance of Leave to approach, he caused the Boat to be softly, and with silence, rowed towards the* Pillar. *But ere he came neer it, the* Pillar *and* Crosse *of* Light *brake up, and cast it self abroad, as it were, into a firmament of many Stars; which also*

*also vanished soon after, and there was nothing left to be seen but a small* Ark *or* Chest *of* Cedar, *dry, and not wet at all with water, though it swam. And in the Fore-end of it which was towards him, grew a small green Branch of Palme; And when the* Rosie Crucian *had taken it with all reverence into his Boat, it opened of it self, and there were found in it, a* Book *and a* Letter; *Both written in fine Parchment, and wrapped in Sindons of Linnen. The* Book *containing all the* Canonicall Books *of the* Old *and* New Testament, *according as you have them; (For we know well what the Churches with you receive;) And the* Apocalypse *it self; And some other Books of the New Testament, which were not at that time written, were nevertheless in the Book. And for the Letter, it was in these words.*

I JOHN, a Servant of the Highest, and Apostle of JESUS CHRIST, was warned by an Angell, that appeared to me in a vision of Glory, that I should commit this Arke to the floods of the Sea. Therefore I do testifie and declare unto that people where GOD shall ordain this Arke to come to Land, that in the same day,

is come unto them Salvation and Peace, and good Will, from the Father, and from the LORD JESUS.

*There was also in both these writings, as well the Book, as the Letter, wrought a great Miracle, Conforme to that of the Apostles in the Originall gift of Tongues. For there being at that time, in this Land,* Hebrews, Persians, *and* Indians, *besides the Natives, every one read upon the book and the Letter, as if they had been written in his own Language. And thus was this Land saved from Infidelity, (as the Remain of the Old World was from Water) by an Arke, through the Apostolicall and Miraculous* Evangelisme *of* Saint *John.* And here he paused, and a Messenger came, and called him from us. So this was all that passed in that Conference.

The next day the same Governour came again to us, immediately after dinner, and excused himself, saying; *That the day before, he was called from us somewhat abruptly, but now he will make us amends, and spend time with us, if we held his Company and Conference agreeable. We answered, That we held it so agreeable and pleasing to us, as we forgot both dangers past, and fears to come, for the time we heard him speak; And that we thought*

*thought an hour spent with him, was worth years of our former life.* He bowed himself a little to us, and after we were set again he said; *Well, the Questions are on your part.* One of our number said after a little Pause; *That there was a Matter we were no less desirous to know, then fearfull to aske, least we might presume too farr. But encouraged by his rare Humanity towards us, (that could scarce think our selves Strangers, being his vowed and professed Servants,) we would take the Hardiness to propound it: Humbly beseeching him, if he thought it not fit to be answered, that he would pardon it, though he rejected it. We said, We well observed those his words, which he formerly spake, that this happay Island, wher we now stood, was known to few, and yet knew most of the Natious of the World; which we found to be true, considering they had the Languages of* Europe, *and knew much of our state and businesse; And yet we in* Europe, *(notwithstanding all the remote Discoveries, & Navigations of this last Age) never heard any of the least Inkling or Glimse of this Island. This we found wonderfull strange; For that all Nations have Enter-knowledg one of another, either by Voyage into Forraign Parts, or by Strangers that come to them: And though the Travailer into a Forraigne Country, doth commonly know more by the eye, then he that stayeth at home can by relation of the Travailer; Yet both wayes*

*ſuffice to make a mutual knowledg, in ſome degree, on both parts. But for this Iſland, we never heard tell of any Ship of theirs, that had been ſeen to arrive upon any ſhore of* Europe; *No nor of either the* East *or* West Indies, *nor yet of any Ship of any other part of the World that had made return from them.*

*And yet the Marvell reſted not in this: For the Scituation of it (as his Lordſhip ſaid,) in the ſecret Conclave of ſuch a vaſt Sea mought cauſe it. But then that they ſhould have knowledge of the Languages, Books, Affaires of thoſe that lye ſuch a diſtance from them, it was a thing we could not tell what to make of; For that it ſeemed to us a condition and Propriety of Divine Powers and Beings, to be hidden and unſeen to others, and yet to have others open, and as in a light to them.* At this ſpeech the Governour gave a gratious ſmile and ſaid; *That we did well to aske pardon for this Queſtion we now asked; For that it imported, as if we thought this Land, a Land of Magicians, that ſent forth Spirits of the Aire into all parts, to bring them news and intelligence of other Countries.* It was anſwered by us all, in all poſſible humblenesſe, but yet with a Countenauce taking knowledge, that we knew he ſpake it but merrily, *That we were apt enough to think, there was ſomewhat ſupernaturall in this Iſland, but yet rather as Angelicall, than Magicall. But to let his Lordſhip know truly, what it was that made us tender and doubtfull to ask this Queſtion,*

*Question, it was not any such conceit, but because we remembred, he had given a Touch in his former Speech, that this Land had Laws of Secrecy touching Strangers.* To this he said *you remember it aright: And therefore in that I shall say to you, I must reserve some particulars which it is not Lawfull for me to reveale; but there will be enough left to give you satisfaction.*

*You shall understand (that which perhaps you will scarce think credible, that about three thousand years agoe, or somewhat more, the Navigation of the world (specially for remote voyages) was greater than at this day. Do not think with your selves, that I know not how much it is increased with you within these sixscore Years: I know it well; and yet I say, greater then, than now: Whether it was, that the example of the Arke, that saved the remnant of men from the* universall Deluge, *gave men confidence to adventure upon the Waters; Or what it was; but such is the Truth. The* Phœnicians, *and specially the* Tyrians, *had great Fleets. So had the* Carthaginians *their Colony, which is further West. Toward the East the Shipping of* Ægypt, *and of* Palestina *was likewise great.* China *also, and the great* America, *which have now but Junks, and Cano's, abounded then in tall* Ships. *This Island, (as appeareth by faithfull Registers of those times) had then fifteen hundred strong Ships, of great content. Of all*

*this, there is with you sparing Memory, or none; But we have large knowledge thereof.*

*At that time, this land was known and frequented by the ships and Vessells of all the nations before namend; (And as it cometh to passe) they had many times men of other Countries, that were no Saylers, that came with them; as* Persians, Chaldeans Ægyptians *and* Grecians. *So as almost all Nations of Might and Fame resorted hither; Of whome we have some Stirps, and little Tribes with us, at this day. And for our own Ships, they went sundry Voyages, as well to your streights, which you call the* Pillars *of* Hercules, *as to other parts in the* Persian *and* Mediterrane Seas; *As to* Paguin, *(which is the same with* Cambaline*) and* Quinzy, *upon the Orientall* Seas, *as farr as to the Borders of the East* Tartary.

*At the same time, and an age after, or more, the Inhabitants of the Holy Land did flourish. For though the Narration and discription, which is made by a great Man with you, that the Descendents of* Neptune *planted there; and of the Magnificent Temple, Palace, City and Hill; see my Rosie Crucian Infallible Axiomata, and the manifold streams of goodly Navigable rivers, (which as so many Chains environed the same Site, and Temple;) And the several Degrees of Ascent, whereby men did climb up to the same, as if it had been a* Scala Cæli, *be all Poeticall and Fabulous: Yet so much is true, that*

*that the said Country of* Judea, *as well that of* Peru *then called* Coya, *as that of* Mexico *then named* Tyrambel, *were mighty and proud Kingdomes, in Arms, Shipping, and Riches: So mighty, as at one time (or at least within the space of ten years,) they both made two great expeditions; They of* Tirambel *through* Judea *to the Mediterrane sea; and they of* Coya *through the South sea upon this our Island: And for the former of these, which was into* Europe, *the same Author amongst you, (as it seemeth,) had some relation from his* Beata, *whom he reciteth: See the* Harmony of the World, *lib.* 1. The Preface which indeed is an introduction to the worke. *For assuredly such a thing there was. But whether it were the ancient* Athenians *that had the glory of the Repulse, and Resistance of those Forces, I can say nothing: But certain it is, there never came back, either Ship, or Man, from that Voyage. Neither had the other Voyage of those of* Coya *upon us, had better fortune, if they had not met with Enemies of great clemency. For the King of this Island, (by name* Phroates *who was raised three times from death to life;) a wise Man, and a great Warrier; Knowing well both his own strength, and that of his Enemies; handled the matter so, as he cut off their Land-forces from their ships; and entoyled both their Navy, and their Camp with a greater power than theirs, both by sea and land: And compelled them to render themselves*

*without ſtrikeing ſtroke: And after they were at his Mercy, contenting himſelf only with their Oath, that they ſhould no more beare Armes againſt him, diſmiſſed them all in ſafety. But the* Divine Revenge *overtook not long after thoſe proud enterpriſes. For within leſſe than the ſpace of one Hundred years, the* Iſland *was vtterly loſt and deſtroyed: Not by a great Earthquake, as your man ſaith; (For that whole Tract is little ſubject to Earth-quakes;) But by a particular Deluge or Inundation; thoſe Countries having, at this day, far greater Rivers, and far higher Mountaines, to poure down Waters, than any part of the Old world. But it is true, that the ſame Inundation was not deep; Not paſt forty foot, in moſt places, from the ground; So that, although it deſtroyed man and Beaſt generally, yet ſome few wilde Inhabitants of the Wood eſcaped. Birds alſo were ſaved by flying to the high Trees and Woods. For as for Men, although they had Buildings in many places, higher than the Depth of the Water; Yet that Inundation, though it were ſhallow, had a long continuance; whereby they of the Vaile, that were not drowned, periſhed for want of food, and other things neceſſary. So as marvaile you not at the thin Population of* America, *nor at the rudeneſſe and ignorance of the people; for you muſt account your inhabitants of* America *as a young People; Younger a thouſand years, at the leaſt then the reſt of the world: For that there was ſo*

*much*

*much time, between the* Universall Flood, *and their* Particular Inundation. *For the poor Remnant of Humane seed, which remained in their Mountaines, Peopled the Country again slowly, by little and little; And being simple and savage People, (Not like* Noah *and his* Sons *which was the chief family of the Earth) they were not able to leave Letters, Arts, and Civility, to their Posterity; And having likewise in their Mountanous Habitations been used, (in respect of the extream cold of those Regions,) to cloath themselves with the Skinns of Tygers, Bears, and great Hairy Goates, that they have in those parts; When after they came down into the Valley, and found the intolerable heats which are there, and knew no means of lighter apparell; they were forced to begin the Custome of going naked, which continueth at this day. Onely they take great pride and delight in the Feathers of Birds, that came up to the high Grounds, while the Waters stood below. So you see, by this main Accident of time, we lost our traffique with the* Americans, *with whom, of all others, in regard they lay neareſt to us, we had most commerce. As for the other parts of the World, it is most manifest, that in the ages following, (whether it were in respect of Warrs, or by a natural revolution of time,) Navigation did every where greatly decay; and specially, farr voyages, (the rather by the use of Gallies, and such vessels as could hardly brook the Ocean,) were altogether*

*left*

left and omitted. So then, that part of entercourse, which could be from other Nations, to Sayle to us, you see how it hath long since ceased; Except it were by some rare Accident, as this of yours.

But now of the Cessation of that other part of entercourse, which mought be by our suyling to other Nations, I must yield you some other cause. For I cannot say, (if I shall say truly,) but our Shipping, for Number, Strength, Marriners, Pylots, and all things that appertaine to Navigation, is as great as ever; And therefore why we should sit at home, I shall now give you an account by it self; And to will draw nearer, to give you satisfaction, to your principall Question.

There raigned in this Island, about nineteen hundred years agoe, a King, whose memory of all others we most adore; Not superstitiously, but as a divine instrument, though a mortall man: his name was Eugenius Theodidactus, you may read this at large in our Idea of the Law: and we esteem him as the Law-giver of our Nation. This King had a large heart, inscrutable for good; and was wholy bent to make his Kingdome and People happy. He therefore takeing into consideration, how sufficient and substantive this Land was to maintain it self without any aid (at all) of the Forrainer; being 5600. Miles in circuit and of rare Fertility of Soyle, in the greatest part thereof; And finding also the shipping of this country might be plentifully set on worke,

both

*both by fishing and by transportations from* Port to Port, *and likewise by sayling unto some small Islands that are not farr from us, and are under the Crown and Laws of this State; And recalling into his memory, the happy and flourishing estate, wherein this* Land *then was, so as it mought be a thousand wayes altered to the worse, but scarce any one way to the better; though nothing wanted to his Noble and Heroicall intentions, but onely as farr as humane foresight mought reach to give perpetuity to that, which was in his time so happily established. Therefore amongst his other fundamentall Laws of this Kingdome, he did ordaine the Interdicts and Prohibitions, which we have touching Entrance of Strangers; which at that time (though it was after the calamity of* America *) was frequent; Doubting novelties, and commixture of Manners. It is true, the like Law, against the admission of strangers without License, is an ancient law, in the Kingdome of* China, *and yet continued in use. But there it is a poor thing; Read our Book called* The Fundamentall Element of Morrall Philosophy, Policy Government and Laws *And hath made them a curious ignorant, fearfull, foolish nation. But our Law-giver made his Law of another temper. Read our Book called* The Idea of the Law, &c. *For first, he hath preserved all points of humanity, in taking Order, and making provision for the relief of strangers distressed, whereof you have tasted.* As which

speech

Speech (as reason was) we all rose up, and bowed our selves. He went on. *That King also still desiring to joyn humanity and policy together; and thinking it against humanity, to detaine strangers here against their wills; And against policy, that they should returne, and discover their knowledge of this state, he took this course: He did ordain, that of the Strangers, that should be permitted to Land, as many at all times mought depart as would; but as many as would stay, should have very good conditions, and Means to live, from the state. Wherein he saw so farr, that now in so many ages since the Prohibition, we have memory not of one ship that ever returned, and but of thirteen persons only, at severall times, that chose to return in our Bottoms. What those few that returned may have reported abroad, I know not. But you must think, Whatsoever they have said, could be taken where they came, but for a Dream.* Now for our *Travelling from hence into parts abroad, our Law giver thought fit altogether to restrain it; read our* Idea of Government, *&c. So is it not in* China: *For the* Chineses *saile where they will, or can; which sheweth, that their Law of keeping out strangers, is a Law of Pusillanimitie, and fear. But this restraint of ours, hath only one Exception, which is admirable; preserving the good which commeth by communicating with strangers, and avoiding the hurt; And I will now open it to you. And here I shall seem a little to digresse but*

*but you will by and by and by finde it pertinent. Ye ſhall underſtand, (my dear friends,) that amongſt the excellent acts of that King, one above all hath the preheminence, It was the Erection and inſtitution of an Order, or Society, which we call* The Temple of the Roſie Croſſe; *The nobleſt Foundation, (as we think,) that ever was upon the earth; And the Lanthorne of this Kingdome. It is dedicated to the ſtudy of the works, and Creatures of God. Some think it beareth the Founders name a little corrupted, as if it ſhould be* F. H. R. C. *his Houſe. But the Records write it, as it is ſpoken. So as I take it to be denominate of the King of the* Hebrews *which is famous with you, and no ſtranger to us; For we have ſome parts of his works, which with you have loſt; namely that* Roſie Crucian M. *which he wrot of all things paſt, preſent or to come; And of all* things that have life and motion. *This maketh me think, that our king finding himſelf to Symbolize, in many things, with that king of the* Hebrews *(which lived many years before him) honoured him with the Title of this Foundation. And I am the rather induced to be of this opinion, for that I finde in ancient Records, this Order or Society of the* Roſie Croſſe *is ſometimes called the Holy houſe, And ſometimes the* Colledge *of the ſix days* Works? *whereby I am ſatisfied, That our Excellent King had learned from the* Hebrews, *that God had created the World, and all that therein*

*is,*

*is, within six days; And therefore he instituting that house, for the finding out of the true Nature of things, (whereby God might have the more Glory in the workmanship of them, and men the more fruit in the use of them,) did give it also that second name. But now to come to our present purpose; When the King had forbidden, to all his people, Navigation into any part, that was not under his Crown, he had nevertheless this Ordinance: That every twelve years there should be set forth, out of this Kingdome, two ships appointed to severall voyages; That in either of these Ships, there should be a mission of three of the Fellows, or Brethren of the holy house; whose errand was only to give us Knowledge of the Affaires and State of those Countries, to which they were designed; And especially of the Sciences, Arts, Manufactures, and Inventions of all the world; And withall to bring untous, Books, Instruments and Patterns, in every kinde: That the ships after they had landed the Brethren of the Rosie Crosse should returne; And that the Brethren R. C. should stay abroad till the new Mission. These ships are not otherwise fraught, than with store of Victualls, and good quantity of Treasure to remaine with the Brethren, for the buying of such things, and rewarding of such persons as they should think fit. Now for me to tell you how the Vulgar sort of Marriners are contained from being discovered at land; And how they that must be put on shore for any time, colour them-*

*themselves under the name of other Nations, and to what places these voyages have been designed: and what places of Rendezvous are appointed for the new missions; and the like circumstances of the practique, I may not do it; Neither is it much to your desire. But thus you see, we maintain a Trade, not for Gold, Silver, or Jewels; nor for silks, nor for spices; Nor any other commodity of matter; But only for Gods first Creature, which was Light: To have Light (I say) of the Growth of all Parts of the World.* And when he had said this, he was silent; and so were we all. For indeed we were all astonished, to hear so strange things so probably told. And he perceiving, that we were willing to say somewhat, but had it not ready, in great courtesie took us off, and descended to aske us questions of our voyage and fortunes, and in the end concluded, that we mought do well, to think with our selves, what time of stay we would demand of the state; And bade us not to scant our selves; for he would procure such time as we desired. Whereupon we all rose up, and presented our selves to kisse the skirt of his Tippet, but he would not suffer us, and so took his leave. But when it came once amongst our People, that the State used to offer conditions to strangers that would stay, we had worke enough to get any of our Men to look to our Ship; and to keep them

them from going presently to the Governour, to crave conditions. But with much adoe we refrained them, till we mought agree what course to take.

We took our selves now for freemen, seeing there was no danger of our utter Perdition; And lived most joyfully, going abroad, and seeing what was to be seen, in the City and places adjacent, within our *Tedder*; And obtaining acquaintance with many of the City, not of the meanest Quality; at whose hands we found such humanity, and such a freedome and desire, to take strangers, as it were, into their bosome, as was enough to make us forget all that was dear to us, in our own Countries; and continually we met with many things, right worthy of Observation and relation: As indeed, if there be a Mirrour in the World worthy to hold mens eyes, it is that Country. One day there were two of our Company bidden to a feast of the fraternity, & as they call it; a most Naturall, Pious, and Reverend custome it is, shewing that nation to be compounded of all Goodnesse. This is the manner of it. It is granted to any Man, that shall live to see thirty persons, descended of his body, alive together, and all above three years old, to make this Feast; which is done at the cost of the State. The Father of the fraternity, whom they cal the

*R. C.* two days before the Feast, taketh to him three of such friends as he liketh to chuse; And is assisted also by the Governour of the City, o place where the feast is celebrated; and all the Persons of the family of both Sexes, are summoned to attend him. These two dayes the *Rosie Crucian* sitteth in consultation, concerning the good estate of the Fraternity. There if there be any discord or suits between any of the Fraternity, they are compounded and appeased. There, if any of the family be Distressed or Decayed, order is taken for their Relief, and competent means to live. There, if any be subject to vice, or take ill Courses, they are reproved and Censured. So likewise direction is given touching Marriages, and the Courses of life, which any of them should take, with divers other the like Orders and Advices. The Governour assisteth, to the end to put in Execution, by his Publike Authority, the Decrees and Orders of the *Tirsan*, if they should be disobeyd; though that seldome needeth; such reverence and obedience they give, to the order of Nature. The *Tirsan* doth also then ever chuse one man from amongst his sons, to live in house with him; Who is called, ever after the *Sonne of the Vine*. The reason will hereafter appeare. On the Feast day, the Father or *Tirsan* commeth forth after Divine Service, into a large Room, where the Feast is

celebrated; Which room hath an half pace at the upper end. Againſt the wall, in the middle of the Half-pace, is a Chaire placed for him, with a Table and Carpet before it. Over the Chaire is a State, made Round or Ovall, and it is of Ivie; an Ivie ſomewhat whiter than ours, like the leaf of a Silver Aſpe, but more ſhining; For it is green all Winter. And the ſtate is curiouſly wrought with ſilver and ſilk of divers Colours, broyding or binding in the Ivie; And is ever of the work of ſome of the Daughters of the family; and vailed over at the top, with a fine net of ſilk and ſilver. But the ſubſtance of it, is true Ivie; whereof, after it is taken down, the Friends of the Family, are deſirous to have ſome Leaf or ſprigg to keep. The *Tirſan* comm th forth with all his Generation or Linage, the Males before him, and the females following him; and if there be a mother, from whoſe body the whole linage is deſcended, there is a Traverſe placed in a loft above, on the right hand of the Chaire, with a privie Doore, and a carved window of Glaſſe, leaded with Gold and b'ew, where ſhe ſitteth, but is not ſeen. When the *Tirſan* is come forth, he ſitteth down in the Chaire; and all the Linage place themſelves againſt the wall, both at his back, and upon the return of the Half-pace, in order of their yeares, without difference of Sex, and ſtand upon their feet.

VVhen

When he is ſet, the Roome being alwayes full of company, but well kept and without Diſorder, after ſome pauſe, there commeth in from the lower end of the Room, a *Taratan* (which is as much as an *Herald*;) And on either ſide of him two young Lads; Whereof one carrieth a ſcrowle of their ſhining yellow Parchment; And the other a Cluſter of Grapes of Gold, with a long Foot or *S*talke. The Herald, and Children, are cloathed with mantles of *S*ea-water green Sattin; But the Heralds *M*antle is ſtreamed with Gold, and hath a Traine. Then the Herald with three curteſies, or rather inclinations, commeth up as farr as the Half-pace; And there firſt taketh into his Hand the Scrow'e. This ſcrowle is the Kings Charter, containing Gifts of Revenue and many Priviledges, Exemptions, and points of honour, granted to the Father of the Fraternity; And it is ever ſtiled and directed, *To ſuch an one, Our well beloved friend and Creditour*: Which is a Title proper only to this Caſe. For they ſay, the King is Debtor to no man, but for Propagation of his ſubjects. The Seal ſet to the Kings Charter, is *R. C.* and the Kings image imboſſed or mouled in Gold; And though ſuch Charters be expedited of Courſe, and as of Right; yet they are varied by diſcretion, according to the Number and Dignity of the Frater-

Fraternity. This Charter the Herald readeth aloud, And while it is read, the father or *Rosie Crucian* standeth up, supported by two of his sons, such as he chooseth. Then the Herald mounteth the half-pace, and delivereth the Charter into his Hands; and with that there is an Acclamation, by all that are present, in their Language, which is thus much, *Happy are the people of Apamia.* Then the Herald taketh into his hand from the other childe, the cluster of Grapes, which is of Gold; both the stalke and the grape. But the Grapes are daintily Enamelled; And if the males of the Holy Island be the greater number, the Grapes are enamelled Purple, with a little Sun set on the topp; If the females, then they are enamelled into a greenish yellow, with a Cressant on the top. The Grapes are in number as many as there are Descendents of the Fraternity. This Golden cluster, the Herald delivereth also to the *Rosie Crucian*, who presently delivereth it over to that Sonne that he had formerly chosen to be in House with him; who beareth it before his Father as an ensigne of Honour, when he goeth in publick ever after; and is thereupon called *The Son of the Vine.* After this Ceremony ended, the Father or *Rosie Crucia* retireth; and after some time cometh forth again to Dinner, where

where he fitteth alone under the *State*, as before; and none of his descendants sit with him, of what degree or dignity soever, except he happ to be of the Holy house. He is served only by his own children, such as are Male; who performe unto him all service of the table upon the knee; and the Women only stand about him, leaning against the wall. The room below the half pace, hath Tables on the sides for the Ghests that are bidden; Who are served with great and comely order; and towards the end of Dinner (which in the greatest feasts with them, lasteth never above an hour and an half) there is an Hymne sung, varied according to the Invention of him that composeth it; (for they have excellent Poesie;) but the Subject of it is, (alwayes) the praises of *Adam*, and *Noah*, & *Abraham*, whereof the former two peopled the world, and the last was the father of the faithfull. Concluding ever with a thanksgiving for the Nativity of our Saviour Jesus Christ, in whose Birth the Births of all are only blessed. Dinner being done, the *R. Crucian* returneth again; And having withdrawne himself alone into a place where he maketh some private Prayers, he cometh forth the third time, to give the Blessing with all his descendents, who stand about him as at the first. Then he called them forth by one and by one, by name, as

he pleaseth, though seldome the Order of Age be inverted. The person that is called,(The table being before removed,)kneeleth down before the chaire, and the Father layeth his hand, upon his head or her head, and giveth the blessings in these words; *Son of the Holy Island, (or Daughter of the Holy Island) thy Father saith it; The man by whom thou hast Breath and life, speaketh the word; The Blessing of the Everlasting Father, the Prince of Peace, and the Holy Dove, be upon thee, and make the dayes of thy Pilgrimage good and many.* This he saith to every of them; And that done, if there be any of his Sons of eminent Merit and Vertue, (so they be not above two,) he calleth for them again; and saith, laying his arme over their shoulders, they standing; *Sons, it is well ye are borne, give God the praise, and persevere to the end.* And withall delivereth to either of them a Jewel, made in the figure of an eare of wheat, which they ever after do weare in the front of their Turban, or Hat. This done, they fall to Musick and dances, and other Recreations, after their manner, for the rest of the day. This is the full order of that Feast of the *Rosie Crosse.*

By that time, six or seven dayes were spent, I was fallen into straight Acquaintance with a Merchant of that City, whose Name was *Nicholas Walsford*, and his man, *Sede John Booker*;

ker; He was a *Jew* and Circumcised: For they have some few Stirps of *Jews* yet remaining amongst them, whom they leave to their own religion: Which they may the better doe, because they are of a farr differing Disposition from the Jews in other parts. For whereas they hate the Name of Christ; And have a secret inbred Rancour against the people amongst whom they live; These (contrariwise) give unto our Saviour many high Attributes, and love the Nation of *Chaffalonia* extreamly. Surely this man, of whom I speak, would ever acknowledge that Christ was borne a *Virgin*; And that he was more than a man; And he would tell how God made him Ruler of the *Seraphims* which guard his Throne; read the *Harmony of the World*. And they call him also the milken way *Emepht* and the *Eliah* of the Messiah, and many other high Names; which though they be inferiour to his Divine *Majesty*, yet they are farr from the language of other *Jews*. And for the Country of *Apamia*, the holy Island or *Chaffalonia*, for it is all one place this man would make no end of commending it; Being desirous by tradition amongst the *Jewes* there, to have it believed, that the People thereof were of the generations of *Abraham*, by another son, whom they call *Nachoran*; And that *Moses* by a secret *Cabala*, read *The Temple of wisdom*

*lib.* 4. ordained the Laws of *Benſalem* which they now uſe; and that when the Meſſiah ſhould come, and ſit in his Throne at *Hieruſalem*, the King of *Chaffalonia*, ſhould ſit at his feet, whereas other Kings ſhould keep a great diſtance. But yet ſetting aſide the *Jewiſh* dreames, the man was a wiſe man, and learned, and of great Policy, and excellently ſeen in the Laws and cuſtomes of that Nation. Amongſt other diſcourſes, one day, I told him, I was much affected with the Relation I had, from ſome of the Company, of their cuſtome in holding the Feaſt of the Fraternity; For that (me thought) I had never heard of a Solemnity, wherein Nature did ſo much preſide. And becauſe Propagation of families proceedeth from the Nuptial copulation, I deſired to know of him, what Laws and cuſtomes they had concerning Marriage; And whether they kept Marriage well; And whether they were tyed to one wife; For that where Population is ſo much affected, and ſuch as with them it ſeemed to be, there is commonly Permiſſion of Plurality of Wives. To this he ſaid; *You have Reaſon for to commend that excellent Inſtitution of the Feaſt of the Family. And indeed we have Experience, that thoſe Families that are partakers of the bleſſing of that Feaſt, do flouriſh and proſper ever after, in an extraordinary manner. But heare me now, and I will tell you what I know.*

Your

*You shall understand, that there is not under the Heavens, so chast a Nation, as this of* Apamia; *Nor so free from all Pollution, or foulnesse. It is the Virgin of the world. I remember I have read in one of your* Europæan *Books, of an holy Hermit amongst you, that desired to see the* Spirit *of* Fornication, *and there appeared to him a little foule ugly* Æthiope. *But if he had desired to see the Spirit of* Chastitie *of the Holy Island, it would have appeared to him in the likenesse of a faire beautifull* Cherubin. *For there is nothing, amongst Mortall men more faire and admirable than the chaste Mindes of this people. Know therefore, that with them there are no Stewes, no dissolute Houses, no curtisans, nor any thing of that kinde. Nay they wonder (with detestation) at you in* Europe, *which permit such things. They say ye have put marriage out of office: For marriage is ordained a remedy for unlawfull concupiscence; And naturall concupiscence seemeth as a spurr to marriage. But when men have at hand a remedy more agreeable to their corrupt will, marriage is almost expulsed. And therefore there are with you seen infinite men that marrie not, but chuse rather a libertine and impure single life, than to be yoaked in marriage; And many that do marry, marry late, when the Prime and strength of their years is past. And when they do marry, what is marriage to them, but a very bargain, wherein is sought alliance,*

*or*

*or Portion, or Reputation, with some desire (almost indifferent) of Issue; and not the faithfull Nuptiall union of man and wife, that was first instituted? Neither is it possible, that those that have cast away so basely, so much of their Strength, should greatly esteeme children, (being of the same Matter) as chaste Men doe. So likewise during Marriage is the case much amended, as it ought to be if those things were tolerated only for necessity? No, but they remain still a very affront to marriage. The haunting of those dissolute places, or resort to Curtizans, are no more punished in married Men, than in Batchelors. And the depraved custome of change and the delight in Meretricious Embracements, (where sin is turned into Art,) maketh Marriage a dull thing, and a kinde of imposition, or Tax. They hear you defend these things, as done to avoid greater Evills; As advoutries, Deflouring of Virgins, unnaturall lust, and the like: But they say, this is a præposterous Wisdome; and they call it* Lots's *offer, who to save his guests from abusing, offered his daughters: Nay they say further, that there is little gained in this; for that the same vices and appetites do still remain and abound; unlawfull lusts being like a furnace, that if you stopp the Flames altogether, it will quench; But if you give it any vent, it will rage. As for masculine Love, they have no touch of it; and yet there are not so faithfull and inviolate friendships in the world again,*

*again as are there: and to speak generally, (as I said before,) I have not read of any such Chastity in any people, as theirs: and their usual saying is,* That whosoever is unchaste, cannot reverence himself: *And they say,* That the Reverence of a mans self, is, next religion, the chiefest Bridle of all vice. And when he had said this, the good *Jew* paused a little; Whereupon, I farr more willing to hear him speak on, than to speak my self; yet thinking it decent, that upon his pause of speech, I should not be altogether silent, said only this; *That I would say to him, as the Widow of* Sereptа *said to* Elias, *that he vvas come to bring to Memory our sinns; and that I confesse the* Righteousnesse *of* Aquamia *vvas g eater than the* Righteousnesse *of* Europe. At which speech he bowed his head, and went on in this manner. *They have also many wise and excellent laws touching* Marriage. *They allow no* Polygamie. *They have ordained that none doe intermarrie or contract, until a month be past from their first Inter-view.* Marriage without consent *of Parents they do not make void, but they mulct it in the inheritours: For the children of such Marriages are not admitted to inherit, above a third part of their Parents Inheritance. I have read in a* Book *of one of your* Men, *of a* Fained common-wealth, *where the Married couple are permitted,*

*permitted, before they contract, to see one another Naked. This they dislike: For they think it a Scorne to give a refusall after so Familiar knowledge: But because of many hidden defects in men and Womens bodies, they have a more civill way: For they have neare every Towne, a couple of* Pooles, *(which they call* Adam *and* Eves Pooles,*) where it is permitted to one of the friends of the Man, and another of the Friends of the Woman, to see them severally bathe Naked.*

And as we were thus in conference, there came one that seemed to be a messenger, in a rich Huke, that spake with the *Jew*: Whereupon he turned to me, and said *You will pardon me, for I am commanded away in haste.* The next morning he came to me again, joyfull as it seemed, and said; *There is word come to the Governour of the City that one of the Fathers of the Temple of the* Rosie Crosse *or Holy house, will be here this day Seven-night: We have seen none of them this dozen Years. His comming is in State; But the cause of his comming is secret. I will provide you, and your fellows, of a good standing, to see his Entry.* I thanked him, and told him *I was most glad of the news.* The day being come he made his entry. He was a man of middle stature and age, comely of person, and had an Aspect as if he pittied Men. He was cloathed in a Robe of fine black

black Cloth, with wide ſleeves, and a Cape. His under garment was of excellent white linnen, down to the foot, girt with a girdle of the ſame; and a Sindon or Tippet of the ſame about his neck. He had gloves that were curious, and ſet with Stones; and Shoes of Peach-coloured Velvet. His neck was bare to the ſhoulders. His Hatt was like a Helmet, or *Spaniſh Montera*; and his Locks curled below it decently: They were of colour brown. His Beard was cut round, and of the ſame colour with his haire, ſomewhat lighter. He was carried in a rich Chariot, without wheels, Litter-wiſe; With two horſes at either end, richly trapped in blew Velvet Embroydered, and two Footmen on each ſide in the like attire. The Chariot was all of Cedar gilt and adorned with Chryſtall; ſave that the Fore-end had Pannells of Sapphire, ſet in borders of Gold; And the hinder-end the like of Emeralds of the *Peru* colour. There was alſo a Son of Gold, Radiant upon the Topp, in the Midſt; And on the Top before, a ſmall *Cherub* of Gold with wings Diſplayed. The Chariot was covered with cloth of Gold tiſſued upon Blew. He had before him fifty attendants young men, all in white *Satten* looſe coats to the Mid Legg; and Stookins of white Silk; and ſhoes of blew Velvet; and Hats of

of blew Velvet; with fine Plumes of divers colours, set round like Hat-bands. Next before the Chariot, went two Men bare-headed, in Linnen Garments down to the foot, girt, and shoes of blew Velvet; Who carried the one a Crosier, the other a Pastorall staff like a Sheep-hooke: Neither of them of Mettall, but the crosier of Palme-wood, the Pastoral Staff of Cedar. Horse-Men he had none, neither before, nor behinde his Chariot: as it seemed to avoid all tumult and trouble. Behinde his Chariot, went all the Officers and Principals of the Companies of the City. He sat alone upon cushions, of a kinde of excellent Plush, blew; And under his foot curious Carpets of Silk of divers colours, like the *Persian*, but farr finer. He held up his bare hand, as he went, as blessing the the people, but in silence. The street was wonderfully well kept; So that there was never any Army had their men stand in better battel-Array, than the people stood. The windows likewise were not crouded, but every one stood in them, as if they had been placed. When the shew was past, the *Jew* said to me; *I shall not be able to attended you as I would, in regard of some charge the city hath layed upon me, for the entertaining of this* Rosie Crucian. Three days after the *Jew* came to me again, and said;

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*Ye are happy men; for the Father of* The Temple of the Rose Crosse *taketh notice of your being here, and commanded me to tell you, that he will admit all your company to his presence, and have private conference with one of you, that ye shall choose: And for this hath appointed the next day after to morrow. And because he meaneth to give you his blessing, he hath appointed it in the Forenoon.* We came at our day, and houre, and I was chosen by my fellows for the private Accesse. We found him in a faire Chamber, richly hanged, and carpetted under foot, without any degrees to the State. He was set upon a low Throne richly adorned, and a rich cloth of State over his head, of blew Sattin Embroydered. He was alone, save that he had two Pages of honour, on either Hand one, finely attired in White. His Under Garments were the like that we saw him weare in the Chariot; but in stead of his Gown, he had on him a Mantle with a Cape, of the same fine black, fastned about him. When we came in, as we were taught, we bowed low at our first entrance; And when we were come neare his Chair, he stood up, holding forth his hand unglo-ved, and in posture of blessing; and we every one of us stooped down and kissed the Hemm of his Tippet. That done, the rest departed, and I remained. Then he warned

ned the Pages forth of the Roome, and caused me to sit down beside him, and spake to me thus in the *Spanish Tongue.*

*GOd blesse thee, my Son; I will give thee the greatest Jewell I have: For I will impart unto thee, for the love of God and Men, a Relation of the true State of the* Rosie Crosse. *Son, to make you know the true state of the Holy House, I will keep this order. First I will set forth unto you the end of our Foundation. Secondly, the preparations and instruments we have for our Workes. Thirdly, the severall employments and functions whereto our fellows are assigned. And Fourthly, the Ordinances and rights which we observe.*

*The end of our* Foundation *is the Knowledg of Causes, and Secret Motions of Things; And the enlarging of the bounds of Kingdomes to the Effecting of all Things possible.*

*The Prepvrations and Instruments are these. We have large and deep Caves of several depths; The deepest are sunke,* 36000. Foot: *And some of them are digged and made under great Hills and Mountaines: So that if you reckon together the depth of the Hill, and the Depth of the Cave, they are (some of them) above seven miles deep. For we finde, that the depth of a Hill, and the depth of a Cave from the flat, is the same Thing;*

*Thing*; *Both remote alike, from the Sun and Heavens Beams, and from the open Aire. Theſe Caves we call the Lower Region; and we uſe them for all Coagulations, Indurations, Refrigerations, and Conſervations of Bodies. We uſe them likewiſe for the imitation of naturall Mines; and the producing alſo of new artificial Mettalls, by compoſitions and materials which we uſe, and lay therefore many years. We uſe them alſo ſometimes, (which may ſeem ſtrange,) for cureing of ſome Diſeaſes, and for prolongation of life, in ſome Hermits that chooſe to live there well accommodated of all things neceſſary, and indeed live very long; By whom alſo we learn many things; Read our* Temple of Wiſdome.

*We have Burialls in ſeverall earths, where we put diverſe Cements, as the Chineſes do their Borcellane. But we have them in greater Variety, and ſome of them more fine. We have alſo great varieties of compoſts, and ſoyles, for the making of the earth fruitfull.*

*We have High Towers; the higheſt about half a mile in Height; and ſome of them likewiſe ſet upon high Mountaines: So that the vantage of the Hill with the Tower, is in the higheſt of them three miles at leaſt. And theſe places we call the upper Region; accounting the Aire between the higheſt places, and the lower, as a middle Region. We uſe theſe Towers, according*

*to their severall Heights, and Situations, for Insolation, Refrigeration, Conservation; And for the View of divers Meteors, as Winds, Rain, Snow, Haile, and some of the fiery Meteors also. And upon them, in some places, are Dwellings of* Hermits, *whom we visite sometimes, and instruct what to observe. Read our* Harmony of the World.

*We have great Lakes, both salt and fresh; whereof we have use for the fish and fowle. We use them also for burials of some naturall bodies: For we finde a difference in things buried in earth, or in Aire below the Earth, and things buryed in the Water. We have also Pooles, of which some do straine fresh water out of salt; And other by Art do turne fresh Water into salt. We have also some Rocks in the midst of the sea; and some Bayes upon the shore for some works, wherein is required the Aire and Vapour of the Sea. We have likewise violent streames and cataracts which serve us for many Motions: And likewise Engines for multiplying and Enforcing of winds to set also on going divers Motions.*

*We have also a number of Artificiall Wells, and fountaines made in imitation of the natural Sourses and Baths, as tincted upon Vitriol Sulpher, Steell, Brasse, Lead, Nitre, and other Minerals. And again we have little Wells for infusion of many things, where the waters take the vertue quicker and better, than in Vessels, or*

the

*the Basines and amongst them we have a Water, which we call water of Paradise, being, by that we do to it, made very soveraign for health, and prolongation of Life; As you shall read in this Book.*

*We have also great and spacious houses, where we imitate and demonstrate Meteors, As Snow, Hail, Raine, some artificiall raines of bodies, and not of water, thunders, lightnings; Also generations of bodies in aire, as froggs, Flies and divers others.*

*We have also certain chambers, which we call chambers of Health, where we qualify the aire as we think good and proper for the cure of divers diseases, and preservation, of Health.*

*We have also faire and large Baths, of severall mixtures, for the cure of diseases, and the restoring of mans body from arefaction: and others for the confirming of it in Strength of Sinews, vitall parts, and the very juyce and substance of the body.*

*We have also large and various Orchards; see the Epistle to the* Harmony of the World, *and Gardens, wherein we do not so much respect beauty, as variety of ground and soyle, proper for diverse Trees, and Herbs: And some very spacious, where Trees and Berries are set, whereof we make divers kindes of drinks, besides the Vineyards. In these we practise likewise all con-*

*clusions of Grafting, and inoculating, as well of wild trees, as fruit trees, which produceth many effects. And we make (by Art) in the same Orchards, and Gardens, Trees and Flowers to come earlier, or later than their seasons; and to come up and beare more speedily than by their naturall course they do. We make them also by Art greater much than their nature; and their fruit greater, and sweeter, and of differing taste, smell, colour, and figure, from their nature. And many of them we so order as they become of medicinall use.*

*We have also means to make divers plants rise by mixtures of Earths without seeds; And likewise to make divers new Plants, differing from the Vulgar; and to make one Tree or Plant turne into another.*

*We have also parks, and enclosures of all sorts of beasts, and birds; which we use not only for view or rarenesse, but likewise for dissections, and tryalls, that thereby we may take light what may be wrought upon the body of man. Wherein we finde many strange effects; as continuing life in them, though divers parts, which you account vitall, be perished, and taken forth; Resuscitating of some that seem dead in appearance; and the like. We try also all Poysons, and other medicines upon them, as well of Chyrurgery as Physick. By art likewise we make them greater or taller than their kindeiss; and*

*contrary-*

*contrary-wise dwarfe them & ſtay their growth. We make them more fruitfull and bearing than their kinde is; and contrary-wiſe barren and not Generative. Alſo we make them differ in colour, ſhape, activity, many wayes. We finde means to make commixtures and copulations of divers kindes, which have produced many new kinds, and them not barren, as the generall opinion is. We make a number of kindes of ſerpents, worms, flies, fiſhes, of putrefaction; whereof ſome are advanced (in effects) to be perfect creatures, like beaſts, or birds, and have Sexes, and do propagate. Neither do we this by chance, but we know beforehand, of what matter and commixture, what kinde of thoſe creatures will ariſe.*

*We have alſo particular Pooles, where we make trialls upon fiſhes, as we have ſaid before of beaſts, and birds.*

*We have alſo places for breed and generation of thoſe kinds of Worms and Flies which are of ſpeciall uſe; ſuch as are with you your Silk-worms, and Bees.*

*I will not hold you long with recounting of our brew-houſes, bake-houſes, and kitchins, where are made divers drinks, breads and meats, rare and of ſpeciall effects. Wines we have of Grapes, and drinks of other juyces, of fruits, of Graines, and of roots; and of mixtures with honey, ſugar, manna, and fruits dryed, and decocted: Alſo of*

*the teares or wounding of trees; And of the Pulp of Canes. And these drinks are of several ages, some to the age or last of forty yeares. We have drinkes also brewed with severall Herbs, and roots, and Spices; Yea with severall fleshes, and white-meats; whereof some of the Drinks are such as they are in effect meat and drink both: So that divers, especially in age, do desire to live with them, with little or no meat, or Bread. And above al we strive to have drinks of extream thin parts, to insinuate into the body, and yet without all biting, sharpnesse, or fretting; insomuch as some of them, put upon the back of your Hand, will, with a little stay, passe through to the palm, and yet taste milde to the Mouth. We have also waters, which we ripen in that fashion, as they become nourishing; So that they are indeed excellent Drink: And many will use no other. Breads we have of severall Grains, Roots and Kernels; Yea and some of flesh, and fish, dryed with divers kindes of Leavenings, and seasonings: So that some doe extreamly move appetite; some do nourish so as divers do live of them, without any other meat, who live very long. So for meats, we have some of them so beaten, and made tender, and mortified, yet without all corrupting, as a weake heat of the Stomach will turn them into good Chylus; as well as a strong heat would meat otherwise prepared. We have some meats also, and breads,*

*and*

*and drinks, which taken by men, enable them to fast long after; and some other, that used make the very flesh of mens bodies sensibly more hard and tough, and their strength far more great than otherwise it would be.*

*We have Dispensatories, or shops of Medicines: wherein you may easily thinke, if we have such variety of Plants and living Creatures, more than you have in* Europe, *(for we know what you have) the Simples, Drugs, and Ingredients of Medicines, must likewise be in so much the greater Variety. We have them likewise of diverse ages, and long Fermentations. And for their preparations, we have not onely all manner of Exquisite distillations, and separations, and especially by gentle heats, and Percolations through diverse Strainers, yea and substances, but also exact formes of compositions, whereby they incorporate almost, as they were naturall simples.*

*We have also divers Mechanicall Arts, which you have not, and Stuffs made by them; as papers, linnen, silks, Tissues; dainty works of feathers of wonderfull lustre; excellent Dies, and many others: And shops likewise, as well for such as are not brought into vulgar use amongst us, as for those that are. For you must know, that of the things forecited many of them are grown into use throughout the Kingdome; But yet, if they did flow from our invention, we have of them al-*

so for Paterns and Principals.

We have also furnaces of great diversities, and that keep great Diversity of heats: Fierce and Quick; strong and constant; soft and milde, blowne quite dry, Moyst, and the like. But above all we have heats in imitation of the Suns and heavenly bodies heats, that passe divers inequalities, and (as it were) Orbs, Progresses and returnes, whereby we produce admirable effects. Besides we have heats of dungs; and of bellies and maws of living Creatures, and of their bloods, and Bodies and of Hayes and herbs, layed up moist; of lime unquenched, and such like. Instruments also which generate heat only by Motion. And further, places for strong insolations; and again, places under the earth, which by nature, or art, yeeld heat. The divers heats we use, as the nature of the operation, which we intend, requireth.

We have also perspective-houses, where we make demonstrations of all lights, and radiations: and of all colours and out of things uncoloured and transparent, we can represent unto you all severall colours; not in Rain-bows (as it is in Gemms, and Prismes,) but of themselves single. We respect also all multiplications of light, which we carry to great distances, and make so Sharpe, as to discern small points and lines. Also all colourations of light, all delusions & deceits of the sight in figurs, Magnitudes, Motions,

*tious, colours: all demonstrations of shadows; we finde also diverse means yet unknown to you, of producing of light, originally from di[illegible] bodies. We procure means of seeing obje[illegible] far off as in the heaven, and remote Places: And represent things near as a farr off; and things a farr off as near, making feigned distances. We have also helps for the sight, farr above Spectacles and Glasses in use. We have also glasses and means to see small and minute bodies, perfectly and distinctly; as the shapes and Colours of small flies and wormes, Graines and flawes in Gems which cannot otherwise be seen, observation in Urine and Bloods, not otherwise to be seen. We make artificial Rain-bowes, Halo's, and circles about light We represent also all manner of Reflections, Refractions, and multiplications of visuall beams of objects.*

*We have also pretious stones of all kindes, many of them of Great Beauty, and to you unknown: Crystals likewise, and glasses of divers kinds; & amongst them some of Mettals Vitrificated, and other materials, besides those of which you make Glasse. Also a number of Fossiles, and imperfect minerals, which you have not. Likewise Loadstones of prodigious vertue: And other rare stones, both naturall and Artificiall. We have also Sound-Houses, where we practice and demonstrate all sounds, and their Generation. We have Harmonies (read the Harmony of the*

world,

*World*) *which you have not, of quarter sounds, and lesser kindes of sounds. Divers instruments of Musick likewise to you unknown, some sweeter than [illegible] you have; together with bells and rings that are dainty and sweet; see my book of* Geomancy and Telesmes lib. 4. chap. the 9th. *We represent small sounds as great and deep; likewise great sounds, Extenuate and sharpe; we make diverse Tremblings and Warblings of sounds, which in their originall are entire. We represent and imitate all articularte sounds and Letters; read* my Cabbala or Art by which Moses shewed so many signes in *Ægypt, & the voices and notes of beasts and birds. We have certain helps, which set to the ear do further the hearing greatly. We have also divers Strange and artificiall Eccho's, Reflecting the voice many times, and as it were tossing it: and some that give back the voice lowder than it came, some shriller, and some deeper; yea some rendring the voice differing in the letters or articular sound, from that they receive. We have also means to convey sounds in Trunks and pipes in strange lines, and distances.*

*We have also perfume houses; wherewith we joyne also practices of taste. We multiply smells which may seem strange. We Imitate smells, making all smells to breath out of other Mixtures than those that give them. We make divers imitations of taste likewise, so that they will deceive a-*

*ny mans taſte. And in this* Temple of the Roſie Croſſe *we contain alſo a Confiture Houſe where we make all ſweet-meats, dry and moiſt; and diverſe pleaſant Wines, Milks,* Broaths, *and Sallets, in farr greater variety than you have.*

*We have alſo Engine-houſes, where are prepared Engines and inſtruments for all ſorts of motions. There we imitate and practiſe to make Swifter Motions than any you have, either out of your Muskets, or any Engine that you have, and to make them, and multiply them more eaſily, and with ſmall force, by wheels, and other Means: And to make them Stronger and more violent, than yours are, exceeding your greateſt Cannons, and Baſilisks. We repreſent alſo Ordinance and inſtruments of Warr, and Engines of all Kinds: And likewiſe new Mixtures and Compoſitions of Gun-pouder, Wild-fire burning in water, and unquenchable. Alſo Fire-workes; Read my book of* Teleſmes, How Moſes did ſo many Miracles, Joſhua made the Sun ſtand ſtill, and Elijah called down fire from Heaven; *of all variety, bth for pleaſure and uſe. We imitate alſo flights of birds; we have ſome degrees of flying in the Aire: Read* The Familiar Spirit. *We have ſhips and boats for going under water, and brooking of ſeas; Alſo ſwimming-Girdles and ſupporters. We have divers curious Clocks, and other like motions of returne: And ſome perpetuall Motions.*

*We*

*We imitate also motions of living Creatures, by Images of men, beasts, birds, fishes and Serpents. We have also a great number of other various motions, strange for Equality, fineneſſe and ſubtilty.*

*We have also a Mathematicall pallace, where are represented all instruments, as well of Geometry, as Astronomy, Geomancy and Telesmes, viz. astronomancy and geomancy exquisitely made.*

*We have also houses of deceits of the senses, where we represent all manner of feats of Jugling, False Apparations, Impostures, and illusions and their fallacies. And surely you will easily believe, that we that have so many things truly naturall, which induce admiration, could in a world of particulars deceive the senses, if we would disguise those things, and labour to make them seem more miraculous.*

*But we do hate all impostures and lyes: insomuch as we have severaly forbidden it to all our brethren, under pain of ignominy and fines, that they do not shew any naturall worke or Thing adorned or swelling; but only pure as it is, and without all affectation of strangeneſſe.*

*These are (my son) the Riches of the* Rosie Crucians; *read our* Temple of Wisdome.

*For*

*For the severall employments and Offices of our fellows, We have twelve that Sayle into forrain Countries, under the Names of other Nations, but our seal is R. C. and we meet upon the day altogether, (for our own we conceale;) VVho bring us the books, and Abstracts, and Patterns of experiments of all other parts. These we call merchants of light.*

*VV have three that Collect the experiments which are in all Books. These we call depredatours.*

*VVe have three that Collect the experiments of all Mechanicall Arts; And also of liberall Sciences; and also of Practices which are not brought into Arts. These we call Mystery Men.*

*VVe have three that try new experiments, such as themselves think good. These we call Pioners or Miners.*

*VVe have three that draw the Experiments of the former foure into Titles, and Tables, to give the better light for the drawing of observations and axioms out of them. These we call compliers.*

*We have three that bend themselves, Looking into the experiments of their fellowes, and cast about how to draw out of them things of use and practice for mans life, and Knowledge, as well for works, as for strange demonstration of causes,*

*means*

*means of natural divinations, and the easie and cleare discovery, of the vertues and parts of Bodies. These we call Dowry men or benefactors.*

*Then after diverse meetings and consults of our whole number, to consider of the former labours and collections, we have three that take care, out of them, to direct new Experiments of a higher light, more penetrating into nature than the former. These we call Lamps.*

*We have three others that doe execute the Experiments so directed, and report them. These we call Inoculators.*

*Lastly, we have three, that raise the former Discoveries by experiments, into greater observations, axiomes and aphorismes. These we call Interpreters of Nature.*

*We have also, as you must thinke, Novices and Apprentices, that the succession of the former employed men, of our fraternity of the Rosie Crosse do not faile; Besides, great number of servants and attendants, men and women. And this we do also: We have Consultations, which of the Inventions and Experiences, which we have discovered, shall be published, and which not: And take all an Oath of Secrecy, for the concealing of those which we think fit to keep secret: Though some of those we doe reveale sometimes to the State, and some not. Read our* Temple of Wisdome.

*For our Ordinances and Rites: We have two very*

very long and faire Galleries in the Temple of the Rosie Crosse; In one of these we place patterns and samples of all manner of the more rare and excellent inventions: In the other we place the Statues of all principal Inventours. There we have the Statues of the West-Indies: Also the Invention of Ships: and the monk that was the Inventour of Ordnance, and of Gunpowder: The inventour of Musick: The inventour of letters, the inventour of Printing: The inventour of Observations of Astronomy, Astromancy & Geomancy: The inventour of Works in mettal: The inventour of Glasse: the inventour of silke of the Worme: The inventour of Wine: The inventour of Corn and bread: The inventour of Sugars: And all these, by more certain tradition, than you have. Then have we diverse inventours of our own, of excellent Works; which since you have not seen, it were too long to make Discriptions of them; And besides, in the right Understanding of those Discriptions, you might easily erre. For upon every invention of value, we erect a Statue to the Inventour, and give him a liberal and honourable reward. These Statues are, some of brasse, some of Marble and Touchstone; some of Cedar and other special woods guilt and adorned, some of Iron, some of silver, some of gold, telesmatically made.

We have certain Hymnes and Services, which we say daily, of Laud and Thanks to God, for his marvellous works: And Forms of Prayers, implo-

ring

ploring his ayde and blessing, for the illuminations of our labours, and the turning of them into good and holy Uses.

Lastly, we have Circuits or Visits of divers principal Cities of the Kingdome; where, as it commeth to passe, we do publish such News, profitable inventions, as we think good. And we doe also declare naturall Divinations of Diseases, Plagues, Swarms of hurtfull creatures, Scarcity, Tempests, Earthquakes, great Inundations, Comets, Temperature of the Year, and divers other things; And we give Counsel thereupon, what the people shall doe, for the Prevention and Remedy of them.

And when he had said this: He desired me to give him an account of my life, and observations of my youth, that he might report it to the brethren of the Rosi Crosse. I was discended from a noble family of London in England being

*born of a compleat tall ſtature, ſmal limbs, but in every part proportionable, of a dark flaxen haire, it curling as you ſee in the Effigies; and theſe Figures of Aſtrologie, at the time I was born: this is alſo the Character of my* Genius Malhitriel, *and ſpirit* Taphza Bnezelthar Thaſeraphimarah: *I had the ſmal* Pox *and Rickets very young; Aſcendent to Conjunction, Mars, and Sol to the quartile of Saturn: I was at* Tardebick *in Warwick ſhire neer* Hewel *where my Mother was borne, and there I learned, and ſo carefull were they to keep me to the book and from danger, that I had one purpoſely to attend me at ſchool and at home. For indeed my Parents were both of them honourably deſcended: they put me to learn the Latine tongue to one Mr.* George Linacre *the Miniſter of the Goſpel at* Golton; *of him I learned the Latine and Greek perfectly, and then was fitted for* Oxford. *But the Warrs began, and the Sun came to the body of Saturne and fruſtrated that deſign; And whereas you are pleaſed to ſtile me a noble-natured ſweet Gentleman, You ſee my* Nativity: *Mercury, Venus and Saturn are ſtrong, and by them, the Dragons head and Mars, I judge my behavi-*

*our, full of rigour, and acknowledge my Conversation austere: In my devotion I love to use the civility of my knee, my hat, and hand, with all those outward and sensible motions, which may express or promote invisible devotion: I followed the Army of the King to* Edge-hill: *and commanded a troop of Horse; but never violated any man, &c. Nor defaced the memory of Saint or Martyr: I never kill'd any man wilfully, but took him prisoner and disarmed him; I did never divide my self from any man upon the difference of opinion; or was angry with his judgment for not agreeing with me in that from which perhaps within a few dayes I should dissent my self: I never regarded what Religion any man was of, that did not question mine. And yet there is no Church in the world, whose every part so squares unto my Conscience, whose Articles, Constitutions, and Customs seem so consonant unto reason, and as it were framed to my particular devotion, as this whereof I hold my belief, The Church of* England, *to whose Faith I am a sworn subject; and therefore in a double Obligation, subscribe unto her Articles, and endeavour to observe her Constitutions: Whatsoever is beyond, as points indifferent, I observe according to the rules of my private reason, or the humour and fashion of my Devotion; neither believing this, because* Luther *affirmed it, or disproving that, because* Calvin *hath disavouched it:*

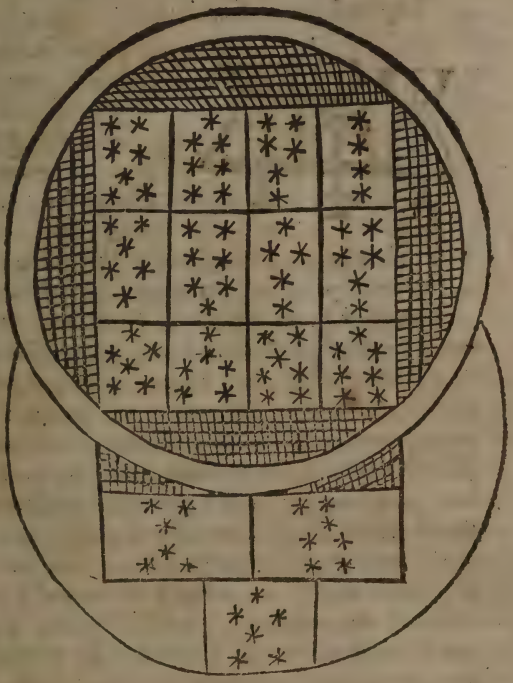
*it : Now as all that dye in the War , are not termed ſouldiers, ſo neither can I properly term all thoſe that ſuffer in matters of Religion Martyrs. And I ſay, there are not many extant, that in a noble way fear the face of Death leſſe than my ſelfe : yet from the moral duty I owe to the Commandement of God, and the natural reſpects that I tender unto the conſervation of my Eſſoine and being , I would not periſh upon a Ceremony, politique points or indifferency : nor is my belief of that untractable temper, as not to bow at their obſtacles or connive at matters wherein there are not manifeſt impieties : the leaves therefore and ferment of all, not only civil, but Religious actions, is wiſdome; without which, to commit our ſelves to the flames, is homicide, and I fear, but to paſſe through one fire into another: I behold as a Champion with pride the ſpoiles and Trophies of my victory over my enemies, and can with patience embrace this life , yet in my beſt Meditations do often defie death: I honour any man that contemns it, nor can I love any that is afraid of it; this makes me naturally love a ſouldier that will follow his Captain. In my figure you may ſee I am naturally baſhfull: yet you may read my qualities on my countenance: About the time I travelled into* Spain, Italy, Turkey, *and* Arabia , *the Aſcendent was then directed to the Trine of the Moon, Sextile of Mercury, and Quartile of Venus. I ſtudied Philo-*

*ſophy and writ this Treatiſe, and my* Temple of Wiſdome, *&c. Converſation, Age, or Travell hath not been able to affront or enrage me; yet I have one part of the modeſty which I have ſeldome diſcovered in another, that is (to ſpeak truly) I am not ſo much affraid of Death as aſhamed thereof: It is the very diſgrace and ignominy of our natures, that in a moment can ſo diſſigure us that our beloved friends ſtand afraid and ſtart at us; the birds and beaſts of the field that before in a naturall feare obeyed us, forgettin all allegiance begin to prey upon us. This very thought in a ſtorme at ſea hath diſpoſed & left me willing to be ſwallowed up in the abyſſe of waters; wherein I had periſhed, unſeen, unpitied, without wondering eyes, tears of pity, lectures of mortality, and none had ſaid,* Quantum mutatus ab illo! *Not that I am aſhamed of the anatomy of my parts, or can accuſe nature for playing the pupil in any part of me, or my own vitious life for contracting any ſhamefull diſeaſe upon me, whereby I might not call my ſelf a compleat bodyed man free from all diſeaſes, ſound, and I thank God in perfect health: I writ my* Harmony of the Word, *when they were all at diſcord, and ſaw many revolutions of Kingdomes, Emperours, Grand Signiours, and Popes: I was twenty when this book was finiſhed, but me thinks I have outlived my ſelf, and begin to be weary of the Sun, although the Sun*

*now*

*now applies to a Trine of* Mars; *I have ſhaken hands with delight and know all is vanity, and I think no man can live well once, but he that could live twice, yet for my own part I would not live over my howres paſt, or begin again the minutes of my dayes, not becauſe I have lived them well, but for fear I ſhould live them worſe; at my death I mean to take a totall adieu of the world, not caring for the burthen of a Tombſtone and Epitaph, nor ſo much as the bare memory of my name to be found any where, but in the univerſall Regiſter of God, I thank God that with joy I mention it, I was never afraid of Hell, nor never grew paile at the deſcription of* Sheol *or* Tophet, &c. *becauſe I underſtand the policy of a Pulpit, and fix my contemplations on heaven I writ* The Roſie Crucian Infallible Axiomata *in foure books, and ſtudy not for my own ſake only, but for theirs that ſtudy not for themſelves; and in the Law I began to be a perfect Clerk: I writ* the Idea of the Law *&c. for the benefit of my friends and practice in the Kings Bench; I envy no man that knows more than my ſelf, but pitty them that know leſſe. For Ignorance is rude, uncivill, and will abuſe any man as we ſee in Bayliffs, who are often killed for their impudent attempts; they'l forge a VVarrant and fright a fellow to fling away his money, that they may take it up; the Devill that did but buffet St. Paul, playes me*

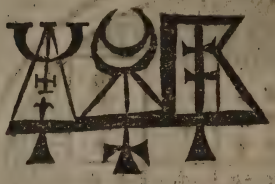
*thinks at sharpe with me. To do no injury nor take none, was a principle, which to my former years and impatient affection, seemed to contain enough of morality, but my more settled years and christian constitution have fallen upon severer resolutions. I hold there is no such thing as injury, and if there be, there is no such injury as revenge, and no such revenge as the contempt of an injury There be those that will venture to write against my doctrine, when I am dead, that nevey durst answer me when alive: I see* Citero *is abused by* Cardan, *who is angry at* Tully *for praising his own daughter: and* Origanus *is so impudent, that he adventures to forge a position of the heavens, and calls it* Cornelius Agrippa's *Nativity: and they say,* Agrippa *was borne to believe lyes, and broach them: is not this unworthinesse to write such lyes, and shew such reasons for them! his Nativity I could never finde: I believe no man knows it: but by a false figure thus they scandalize him. [illegible] they make combust and in Quartile to [illegible] the Moon in Opposition to him and [illegible] Dragons tayle they place upon the as[illegible] they will have Saturne and Mars dis[illegible] the Moon, to signify his manners, being [illegible] of the Moon, and Trine of Mercury, [illegible] from Angles, and the Ascen[illegible] by both of them, specially by Sa[illegible] they have made him a Noble per[illegible] Agrippa a base fellow by this figure.*



*And so they may use me; But behold the Scheam of my Nativity in Geomancy, and the Character of my spirit,*

Taph.

Taphzabnezelthartha ſeraphimarah,



*projected by a learned Lord for the honour of birth; now let any Aſtrologer, Geomancer, Philoſopher, &c. judge my Geniture, the Figures are right according to the Exact time of my Birth, rectified by Accidents, and verified by the Effects of Directions. Now in the midſt of all my endeavours, there is but one thought that dejects me, that my acquired parts muſt periſh with my ſelf, nor can be legacyed amongſt my dearly beloved and honoured Friends; I doe not fall out, or contemn a man for an Errour, or conceive why a difference in Opinion ſhould divide an affection: For a modeſt reproof or diſpute, if it meet with diſcreet and peaceable Natures, doth not infringe the laws of Charity in all Arguments; ſo much there is of Paſſion, ſo much there is of Nothing to the purpoſe; For then Reaſon like my Hound* Lilly *ſpends or calls out aloud, and makes the woods eccho upon a falſe ſcent: Expecting* Poolah *to joyn with him, but* Froſter, Joyce, Jolliboy, *and a white Bitch hunt in their Couples another way, and follow their game firſt ſtarted When the Mid-heaven was directed to the trine of the Moon, I writ*

*writ another book and entituled it*, The fundamental Elements of Philosophy, Policy, Government and the Laws, *&c. After this time, I had many misfortunes, and yet I think there is no man that apprehends his own miseries lesse then my self, and no man that so nearly apprehends anothers. I could lose an Arm without a tear, and with few groans, me thinks, be quartered into pieces: Yet can I weep seriously with a true passion, to see the merciless Rebels in* England *forge a debts against the Kings most loyall Subjects, purposely to put them in the Marshalsey, or other Houses of Hell, to be destroyed in prison, and starved, or killed by the Keepers, and then two or three poore old women for as many shillings shall perswade the Crowner and the people to believe, the men dyed of Consumptions. It is a barbarous part of in humanity to add unto any afflicted parties misery, or endeavour to multiply in any man a passion, whose single nature is already above his patience: This was the greatest affliction of* Iob, *and those oblique expostulations of his friends a deeper injury than the down-right blows of the Devil, &. The Ascendant to the Quartile of Saturn, and part of Fortune to the Sextile of the Moon came next; and it is true, I had loved a* Lady in Devonshire, *but when I seriously perused my Nativity, I found the seventh House afflicted, and therefore never resolve*

*resolve to marry; for behold I am a man, and I know not how: I was so proportioned and have something in me, that can be without me, and will be after me; and here is the misery of a mans life; He eats, drinks and then sleeps to day that he may do so again to morrow, and this breeds Diseases, which brings Death,* For all flesh is grass. *And all these creatures we behold, are but the Herbs of the field digested into flesh in them, or more remotely carnified in our selves: we are devourers not onely of men, but of our selves, and that not in an Allegory, but a Positvie truth; for all this masse of flesh, which we behold, came in at our mouths; this frame we look upon, hath been upon our trenchers: and we have devoured our selves, and what are we? I could be content that we might raise each other from death to life as* Rosie Crucians *doe,* &c. *without Conjunction, or that there were any way to perpetuate the world without this trivial and vain way of Coition, as Dr.* Brown *cals it: It is the foolishest act a wiseman commits all his life; nor is there any thing that will more deject his cold imagination, then to consider what an odd errour he hath committed: had my Stars favoured me, I might have been happy in that sweet Sex: Then I consider the love of Parents, the affections of Wives and Children, and they are all dumb dreams, without reality, truth, or constancy; for first, there is a strong bond of affecti-*

on

*on between us and our Parents; yet how easily dissolved! the Son betakes himself to a woman, forgetting his Mother in a Wife, and the womb that bare him, in that that shall bear his Image: This woman blessing him with Children, his affection leaves the Level it held before, and sinks from his bed to his Issue and Picture of posterity, where affections hold no steady mansion; they growing up in years desire his end, or applying themselves to a woman, take a lawfull way to love another better than themselves. Thus I perceive a man may be buried alive, and behold his grave in his Issue. And many take pleasure to be such fools. I remember also that this Quartile of Saturn imprisoned me at a Messengers house, for contending with* Cromwell, *who maliciously commanded I should be kept close in* Lambeth-house, *as indeed I was two years; my person he feared, and my tongue and pen offended him, because amongst many things, I said particularly, such a day he would die, and he dyed; It is very true* Oliver *opposed me all his life, and made my Father pay Seventeen hundred pounds for his Liberty: Besides, they stole under pretence of sequestring him, two thousand pounds in Jewels, Plate, &c. and yet the Kings noblest servants suffer upon suspition of Debt: A Plot that carries a fairer pretence to perswade the ruder wits all is well, when the King and his best friends are abused: but why should I trouble*

*my*

*my self! I do not, believe me, it is not hopes of a place, or a sum of money, or a Commission that I look for; I shall peaceably enjoy my friend, serve God, honour my King and love the Bishops, and few men know who I am.*

*I look upon* France *as I do upon the Bear-garden; the Dogs are alwayes quarrelsome; and what is the difference betwixt a man and a beast? the one is vertuous, learned and wise; the other is rich, proud and foolish; yet indeed the first is most rich, for he studies long life, happiness, health, youth and riches, &c. and enjoyes it: Yet I know some will be spectators of this rude Rabble, &c. suddenly dyes an enemy to Reason, Vertue and Religion; and there are a multitude of these, a numerous piece of wonder; and this I observe when they are taken asunder, seem men, and the reasonable Creatures of God; but confused together, make a Monster more prodigious then any Beast is in the Tower (as Doctor* Browne *saith.) It is no breach of charity to call these Fools, as objects of contempt and laughter; and it is the stile the* Rosie Crucians *have afforded them, set down by* Solomon *in holy Scripture, and a point of our faith to believe so. Neither in the name of multitude do I only include the base and minor sort of people; there is a rabble even amongst the Gentry, a sort of Plebeian heads, whose fancy moves with the same wheel as these;*

*men*

*men in the same level with Mechanicks, though their fortunes do somewhat guild their infirmities, and their purses compound for their follies. But as in casting account three or four men together come short in account of one man placed by himself below them: So neither are a troop of these ignorant Doradoes of that true esteem and value as many a forlorn Person, whose condition doth place them below their feet; and there is a Nobility without Heraldry, a natural dignity, whereby one man is ranked with another, another filed before him, according to the quality of his desert, and prehemineence of his good parts: though the corruption of these times, and the Byas of present practise wheel another way; thus it was in the first and primitive Commonwealths, and is yet in the integrity and cradle of well ordered policies, till corruption getteth ground under desires, labouring after that which wiser considerations contemn, every Fool having a liberty to amasse and heap up riches, and they a license or Faculty to do or purchase any thing: When the Moon was directed to the Quartile of Sol, and the M. C. to the Opposition of Sol, I was by the Phanatick Committee of Safety committed to prison, and my Books burnt: yet I would not entertain a base design, or an action that should call me Villain, for all the Riches in* England; *and for this only do I love and honour my own soul,*

*and*

*and have methinks two armes, too few to embrace my self; my conversation is like the Suns with all men, and with a friendly Aspect to good and bad.*

*Methinks there is no man bad, and the worst best, that is, while they are kept within the circle of those qualities, wherein there is good: The method I should use in distributive Justice, I often observe in Commutation, and keep a Geometrical proportion in both, whereby becomming equall to others, I become unjust to my self, and suberogate in that common Principle,* Doe unto others as thou wouldest be done unto thy self; *yet I give no Alms to satisfie the hunger of my Brother, but to fulfill and accomplish the will and command of God; This general and indifferent temper of mine, doth nearly dispose me to this noble virtue amongst those millions of vices I do inherit and hold from* Adam. *I have escaped one, and that a mortal enemy to Charity, the first and father sin, not onely of man, but of the Devil,* Pride; *a vice whose name is comprehended in a Monosyllable, but in its nature not circumscribed with a world; I have escaped it in a condition that can hardly avoid it: These petty acquisitions and reputed perfections that advance and elevate the conceits of other men, add no feather unto mine: And this is the observation of my life, I can love and forgive, even my enemies. And when I had said this, he stood*

*up*

*up and I kneeled down, and he laid his right hand upon my head, and said, God blesse thee my son, and God blesse these Relations, which we have made: I give thee leave to publish them for the good of other Nations: for we are here in Gods bosome, a land unknown. And so he left me, having assigned a value of about 2000l. in gold for a bounty to me and my fellows: For they give great largesses where they come upon all occasions.*

*John Heydon.*

London, from my House in *Spittlefields* near *Bishopsgate*, next door to the *Red Lion*.
April the 3d. 1662.

after April 9th 12. 1744
Drink Water
Thomas Cooke

# TO THE READER.

*Gentlemen,*

IT is thought good to let you know Mr. *John Heydon* hath written many Books, *viz. The Harmony of the World, The Temple of Wisdome, The Holy Guide,* and *The Wise mans Crown*; being of affinity, they are to be read together; but in his Preface and other places, speaking of the Person of Nature, and her occult mysterious Truths, he is not understood, as appears by the Knight of the Lobster, being one of a Rabble, who oppose and oppress this Noble Philosopher with a most clamorous insipid Ribaldry; but behold with what an admirable patience our Author heard this report, and answered thus, *Heautontimoreumenon*, and when

when one told him (of *William Lilly* being a Labourer or Ditchers Son, born at *Diseworth* in *Leicestershire*, and afterwards brought up by one *Palyn* a Taylor in the *Strand*) how he had abused him with scandalous words, replyed, *I will not tread upon a Worm, the King of* Swedens *sycophantick Ape, let the Asse passe.*

It seems in *Rome* and other parts of *Italy* his books are highly esteemed by very many Persons of honour and worth, and eminent for their skill in these studies; these with Cardinal *Ursinus*, the Marques *Deffuentes*, the Duke of *Lorrain*, the Prince of *Condie*, and a Colonel of Spanish Cavalieroes, *Thomas Revell*, and one Cardinal *Antonio* by name, have been forward of their own accord to put more honour upon our Author then he in modesty will own: the former, with some other Cardinals and Jesuites, have endeavoured to convert him to the Roman Catholick Faith, but all in vain.

The Extract of Colonel *Thomas Revell's* Letter to Mr. *John Heydon.*

SIR, &c.

I *Beseech you receive*, &c. *now from a Person who much honours your eminent Learning and Humanity, and would eagerly embrace*

*an occasion to give you most ample testimony of the esteem I have for you*, &c. *I had your* Idea of the Law and Government, *&c.* The Harmony of the World, *but a friend in* Rome *hath borrowed them of me, and since dyed; so I fear my Books are lost: I have once seen your* Fundamental Elements of Moral Philosophy, Policy, Government and Laws, *which alone, although your other Labours were not taken in to make up the value, may equal you with the best deservers in Philosophy: I was here advertized of many other Pieces as you writ*, &c. *Sir, I wish all prosperity to your deservings, and humbly thank you for the fair admittance you have given me to the acquaintance and friendship of Mr.* John Gadbury; *be pleased to send his Books with yours*,&c. *These as memorials of your Loves and Friendships I shall preserve, as a tenderness due to things so estimable; and believe, Sir, you have power at your pleasure to command yours*, &c.

**Tho. Revell.**

The last Letter that came to him, was sent from Collonel *Revell, &c.* humbly intreating him to have returned him, 1. *The Harmony of the World.* 2. *The Temple of Wisdome.* 3. *The Wise mans Crown.* 4. *The*

4. *The Fundamental Elements of Moral Philosophy, Policy, Government and Laws.* 5. *The Idea of the Law, Government and Tyranny.* And those excellent Pieces of the Learned Mathematician Mr. *John Gadbury*, viz. 1. His *Astronomical Tables.* 2. *Cælestis Legatus.* 3. *The Doctrine of Nativities.* 4. *Natura Prodigiorum, Nuncius Astrologicus.* 5. *The King of* Swedens *Nativity* 6. *The Nativity of King* Charles. 7. And *the Examples of Nativities.*

The first Letter was dated from *Madrid* the ninth of *April*, 1662, the second was dated the fourth of *March* from *Pozzolo*, the third from *Fiorenza*, the fourth from *Venetia*, the fifth from *Ancona*, the sixth from *Bisignano*, with great respects and honourable salutations from the Learned of those parts of *Italy* and *Spain.*

The Learned beyond Sea like these Books never the worse, but much the better (because though every English Reader of *Lilly* and *Mother Shipton* understand them not, they do.)

And now let us speak a word or two concerning our Anthor and his Books, which in many places you may perceive to differ in stile, *&c.* Our Author writ some of those admirable experienced Truths when he was very young, even before the Wars began in *England*; and

afterwards followed the Army of the King, in which he obtained great honour. Lastly, he revised his first Work, and added many things for the interpreting of Nature, and the producing of great and marvellous works for the benefit of Men: And as the Sun tips the Clouds by day, and the Moon the tops of the high Woods by night, with light; so our Author enlightens the Minds of Clownes with knowledge, and they cast dirt at him for his labour: to this he uses no spleen, but shines upon them! And is not this a goodly Age of People the while? A true Servant and Secretary of God and the Mysteries of Nature, is not apprehended by our dull Sermon-sayers, or Jews in the Jugling-box: These with some other fond Fools, and some pittiful fine things called Courtiers, curse our Author because they cannot understand him. He smiles at the impudent assaults of vain-glorious humours, and beholds their Anticks and Rants, as if they had been trained amongst Apes. But to close all, he loves his Countrymen, even the rudest, and prescribes safe and effectual Medicines for the cure of their Bodies, and gives Laws fit to be observed; he corrects the errors

errors of our Laws, and teacheth the best Formes of Government in Church and State, as you may read in his Book, and so I refer you to them.

*S. F.*

## To his Esteemed Friend *Mr.* John Heydon, *on his* Holy Guide, *and other his Learned Industrious Labours, already Published.*

REnown'd *Eugenius!* Famous above all!
A Prince, in *Physiques!* Most *Seraphicall!*
The *Art's Great Archer!* Never shooting wide;
Yet Hitt'st the *White* best, in thy *Holy Guide.* (took,
Good God! What Pains have learn'd *Phisitians*
For Clensing Physiques [strange perturbed] Brook?
But as their Crooked Labours did Destroy
Our hopes, *Thy Guide directs the Ready way.*
*Hippocrates*, Great *Galen*, and *Senertus*,
*Rhenodeus*, *Paracelsus*, and *Albertus*,
Grave *Gerrard*, and Ingenious *Parkinson*,
Dead *Culpeper*, and Living *Thomlinson*,
Have all Done well. But ah! they mist the Road,
Thou'st Chalkt out, *Thou Dear Servant of God*;
And therefore 'tis no wonder, if they Vary
From thee: *Great Natures* (*High born*) *Secretary!*
'Tis *thou alone*, hast taught *the way to bliss*:
'Tis *thou alone*, that Knowest what it is:

'Tis

'Tis *thou*, hast Raked fruitful *Egypt* ore
For Medicines; And *Italy* for more:
And in *Arabia* thy Collecting Braines,
To doe us good, hath taken wondrous Paines.
This having done, if *Critiques* will not bow
To *thy Great Learning*, Πέτρα σκανδάλυ.
It shall unto thèm surely prove: And this
Essay of *thy Sublimer Misteryes*,
Shall make them sure unto the *Wise Minerua*,
Yet still be ignorant *of thy Pantarva*.
But hold! where am I? sure th'hast set a spell
On Me, cause I can't praise, *thy doings* well:
Release *me*, *Good Eugenius*! And the Crowne,
Shall stand on no browes, but thy Learned Owne.
*Poets*, no more, lay Claime unto the *Bayes*!
'*Tis Heydon shines alone with Splendid Rayes*:
Follow his *Guide*, he teaches you most sure;
Let any make the *Wound*; '*Tis he*, *must Cure*.
For he directs the *Welgrowne*; *Old*, and *Young*,
To live *Rich*, *Happy*, *Healthy*, *Noble*, *Strong*.

John Gadbury, Φιλομαθηματικός.

## To the Reader on the behalf of my much honoured Friend the Author Mr. *John Heydon.*

A Labyrinth, *doth need a clew to find*
*The passage out, and a* Dædalian *mind*
*May doe strange works, beyond the Vulgars reach,*
*And in their understandings make a breach.*
*It's often seene, when men of pregnant parts*
*Study, Invent, and promulgate rare Arts,*
*Or unknown secrets, how they puzzle those*
*That Understand them not; Their Yea's their No's,*
*Are put to Non-plus;* Tutors then they lack
To drive them forward, or to bring them back.
*How many* Learned men (*in former ages*)
In all the Sciences were counted Sages?
*And yet are scarcely understood by men,*
*Who dayly read them o're, and o're again!*
*Some can recount things* past, *and* present *some,*
*And some would know* of things *that are* to come.
Some *Study* pleasure, *some would faine* live long;
*Some that are* old, *would faine againe be* young;

*This*

*This* Man *doth toyle, and moile, to purchase wealth,*
*That* man *gets sickness studying for his health;*
*This* man *would* happy bee, *That* Wisdome *have:*
*All are at loss, and every man doth crave;*
*None is content, But each* man *wants* a Guide,
*Them to direct when they do step aside.*
*Since, this is thus, Our* Author hath took paine
*To lead us in, and bring us out again;*
*Now who is pleas'd, in him for to confide,*
*In these Discoveries, Here's his* Holy Guide.
*Pray what can more improve the* Commonwealth,
*Then the discovery of* the way to Health?
The Paradox is made a certain truth,
*An* Ancient man *may dye it'h* prime of's youth.
*What wonder is it if* he *goe* aside
*The* Path, *which will not take* The Holy Guide!

Raptim Script.
*9. Junij* 1662.

John Booker.

*Illustrissimis*

*Illustrissimis, & vere Renatis Fratribus,* I. H. R. C. πρωτοτόκων,
*Ecclesiæ in tumultuoso hoc*
*seculo Apostolis Pacificis,*
*Salutem à Centro*
*Salutis.*

QUæ magna Cœli mænia, & tractæ *Maris,*
*Terræque* fines, siquid aut ultra est, capit;
*Mens* ipsa tandem Capitur: *Omnia* hactenus
Quæ nosse potuit, nota jam primum est sibi;
Accede, *Lector*, disce quis demum sies;
Tranquilinam jecoris agnoscas tui
*Quî propius* hæret nil tibi, & nil tam *procul.*
Non hic Scholarum frivolâ, aut cassi Loga,
Quales per annos fortè plus septem Legit,
Ut folle pleno prodeat, *Rixæ Artifex*
Vanasq; merces futili linguâ crepet,
Sed sancta Rerum pondera, & sensus graves;
Quale, parari decuit, ipsa cum fuit
*Fingenda Ratio*, & vindici suo adstitit;
Panduntur omnes Machinæ gyri tuæ;
Animæq; vertes, Trochleæ, *cunei*; *Rotæ*;
Quâ concitetur Arte, quo sufflamine
Sistatur illa rursus & constet sibi.
Nec, si Fenestram Pectori humano suam

Aptasset

Aptaſſet ipſe *Momus*, inſpiceret Magis.
Hic cerno Levia *Affectuum* veſtigia,
Gracileſq; ſenſus Lineas; video quibus
Nebantur alis blanduli Cupidines,
Quibuſq; ſtimulis urgeant *Iræ* graves.
Hic Dolores, & voluptates ſuos
Produnt receſſus; ipſe nec timor latet;
Has Norit artes quiſquis in foro velit
Animorum habenas flectere, & populos Cupit
Aptis Ligatos nexibus jungi ſibi.
Hic *Archimedes* publicus figat pedem,
Siquando regna machinis Politicis
Surgere ſatagit, & feras gentes ciet,
Imiſq; motum ſedibua Mundum quatit;
Facile domabit cuncta, qui menti imperat;
Conſultor audax, & *Promethæi* potens
Facinoris Anime! quis tibi dedit Deus
Hæc intueri ſæculis longè abdita;
Oculoſq; luce tinxit ambroſia Tuos!
Tu mentis omnis, at Tuæ Nulla eſt capax;
Hac laude ſolus fruere: Divinum eſt opus
Animam creare: Proximum huic, oſtendere.

T. H. A. M. *Coll. Ex. Oxon.*

# To his Ingenuous Friend Mr. *John Heydon*, on his Book Intituled *The Holy GUIDE.*

*THe Antient* Magi, Devids, *Cabbalists,*
*The* Brachmans, Sybil's, and Gymnosophists
*Withall that* Occult Arts *haberdash*
*And make so many* mancies, *doe but trash*
*By retaile vend, and may for Pedlers goe:*
*Your Richer Merchandise doth make them soe.*
*The* Stagarite *must with his Murnival*
*Of* Elements, Galen *of humours call*
*In all their suit, or your New Art,*
*Without them, makes their good old cause to smart.*
Vulgar Physitians *cannot look for more*
Patients, *then such which doe need* hellibore:
*When* Rosie Crucian *Power can* revive
The dead, *and keep* old men in youth alive,
*Had you not call'd your work* The Holy Guide,
*It would have puzzled all the world beside*
*To have Baptiz'd it with a Name so fit*
*And* Adæquate *to what's contain'd in it;*
*Should it be styled the* Encyclopædy
*Of Curious Arts, or term'd a* Mystery

In

In Folio, *or be nam'd the* Vatican
*Reduc'd unto an* Euchiridion,
*Or all the* Hermæ *in a* Senary,
*The* Urim *and* Thummim *of* Philoſophy,
*The Art of* Hieroglophicks *ſo reveal'd,*
*And like the* Apocalyps *they are conceal'd.*
*Or th'* Orthodoxall Parodox, *or all*
*Diſcover'd, which men ſtill a wonder call;*
*Or th'* Magna Charta *of all Sciences,*
*And he that names it cannot call it leſs,*
*The Book and Title might have well agreed;*
*Yet men have queſtion'd if into their Creed*
*They ſhould have put your Article, but Now*
*The name of* holy *none dare diſallow.*
*When ſo much learning doth in one exiſt*
Heydon, *not* Hermes, *ſhall be* Triſmegiſt.
*And if the Right Reverend of* Levies Tribe
*Do Hallow it, I cannot but ſubſcribe*

My ſelf your Friend and Servant

Tho. Fyge.

To

# *To the most Excellent Philosopher and Lawyer Mr.* John Heydon, *upon the* Holy Guide.

HAyl you (*admired Heydon*) whose great parts
Shine above *envy*, and the common *Arts*,
You kin to *Angels*, and Superiour Lights,
(*A spark of the first fire*) whose *Eagle* flights
Trade not with *Earth*, and grossness, but do pass
To the pure *Heav'ns*, & make your *God* your glass,
*In whom you see all forms*, and so do give
These rare discoveries, how things move and live;
Proceed to make your great design compleat,
And let not this *rude world* our hopes defeat.
Oh let me but by this the dawning light
Which streams upon me through your three pil'd night
Pass to the *East* of truth, 'till I may see
*Mans first faire state*, when sage Simplicity,

The

The *Dove* and *Serpent*, *Innocent* and *wise*
*Dwell in his breſt*, and he in *Paradiſe*;
There from the Tree of knowledge his beſt boughs,
I'le pluck a Garland for this *Authors* brows,
Which to ſuccceeding times Fame ſhall bequeath,
With this moſt juſt Applauſe, *Great Heydons* (*wreath*:

*J. W.*

# A Chymical Dictionary, OR, An Explanation of the hard words and termes of Art which are used in *The Holy Guide.*

*Acquisitio, Amissio, Albus,* are figures of *Geomancy,* ♈ or *Aries,* a figure of *Astromancy,* and they are names that signify the Nature of the Medicines, and you shall find them in Order, there being used 19. Figures of *Astromancy, viz.* ♄ *Saturne,* ♃ *Jupiter,* ♂ *Mars,* ☉ *Sol,* ♀ *Venus,* ☿ *Mercury,* ☽ *the Moon,* or *Luna,* ♉ *Taurus,* ♊ *Gemini,* ♋ *Cancer,* ♌ *Leo,* ♍ *Virgo,* ♎ *Libra,* ♏ *Scorpio,* ♐ *Sagittary,* ♑ *Capricorn,* ♒ *Aquarius,* ♓ *Pisces.* And 16. (*Carcer, Tristitia, Fortuna Major, Fortuna Minor, Puer, Puella, Conjunctio, Rubeus, Lætitia, Caput Draconis, Cauda Draconis, Populus, via*) *of Geomancy.*

*Amalgamation* is a Calcining or Corroding Mettals with Quicksilver, and it is done

done thus; take any Mettall except Iron, beaten into leafes, or very ſmall Powder, mixt with about eight parts of Quick-ſilver (which may the better be done, if both be heated firſt) that they may become one uniform Maſs, evaporate the Quick-ſilver over the fire, and the Mettall will be left in the bottom as a thin Calx.

*Aqua* is the water.

*Aries* and *Aquarius* ſignes in *Aſtromancy*.

*Acquiſitio*, *Amiſſio*, and *Albus* figures of *Geomancy*.

*Aſtromancy* is Heavenly knowledge, and *Geomancy* is Earthly knowledge.

C.

*Calcination* is a reducing any thing into Calx, and making it fryable; and it may be done two wayes, by firing, by reducing into aſhes, by reverberating, by Corroſion, by Amalgamation, Precipitation, Fumigation or vaporation, Cementation or ſtratification. *Caput Draconis*, *Cauda Draconis*, *Conjunctio*. and *Carcer* figures of *Geomancy*.

*Circulation*, is when any liquor is ſo placed in digeſtion, that it ſhall riſe up and fall down, and riſe up and fall down, and ſo do continually, and thereby become more digeſted and mature, for which uſe for the moſt part we uſe a Pelican.

*Clarification*, is the ſeparating of the groſſe feces from any decoction or juice;

and it is done three wayes, by the white of an Egge, by digestion, by filtration.

Cure all, is *Aurum Potabile*.

*Coagulation*, is the reducing of any liquid thing to a thicker substance by evaporating the humidity.

*Cohobation*, is the frequent abstraction of any liquor poured oft-times on the feces from whence it was distilled, by distillation. *Cancer* and *Capricorn*, signes in *Astromancy*.

*Congelation*, is when any liquor being decocted to the height, is afterward by setling into any cold place turned into a transparent substance like unto Ice.

*Corrasion*, is the Calcining of bodies by corrosive things.

Cure the great is the *Pantarva*.

D.

*Decantation*, is the pouring off any liquor which hath a setling, by inclination.

*Deliquium*, the dissoluing of a hard body into a liquor, as salt, or the powder of any calcined matter, &c. in a moist, cold place.

*Descension*, is when the essential juice dissolved from the matter to be distilled doth descend, or fall downward.

*Despumation*, is the taking off the froth that

that floats on the top with a spoon or feather, or by percolation.

*Distillation*, is the extracting of the humid part of things by vertue of heat, being first resolved into a vapour, and then condensed again by cold. Thus it is generally taken; but how more particularly, I shall afterward shew.

*Digestion*, is a concocting, or maturation of crude things by an easie and gentle heat.

*Dissolution*, is the turning of bodies into a liquor by the addition of some humidity.

*Dulcoration*, or *Dulcification*, is either the washing off the salt from any matter that was calcined therewith, with warm water, in which the salt is dissolved, and the matter dulcified: or it is sweetning of things with sugar, or honey, or syrup.

E.

*Elevation*, is the rising of any matter in manner of fume, or vapour, by vertue of heat.

*Evaporation*, or *Exhalation*, is the vapouring away of any moisture.

*Exaltation*, is when any matter doth by digestion attain to a greater purity.

*Expression*, is the extracting of any liquor by the hand, or by a presse.

*Extraction*, is the drawing forth of an essence from a corporeal matter by some

fic liquor, as ſpirit of wine; the feces remain in the bottome.

F.

*Fermentation*, is when any thing is reſolved into it ſelf, and is rarified, and ripened: whether it be done by any ferment added to it, or by digeſtion only.

*Fortuna Major* a figure of *Geomancy*.

*Filtration*, is the ſeparation of any liquid matter from its feces by making it run through a brown paper made like a tunnel, or a little bag of woollen cloth, or through ſhreds.

*Fixation*, is the making of any volatile. ſpiritual body endure the fire, and not flye away, whether it be done by often reiterated diſtillations, or ſublimations, or by theadding of ſome fixing thing to it.

*Fortuna Minor* a Figure of *Geomaney*.

*Fumigation*, is the calcining of bodies by the fume of ſharp ſpirits, whether vegetable or mineral, the bodies being laid over the mouth of the veſſel wherein the ſharp ſpirits are.

*Gemini*, a Figure of *Geomancy*.

H.

*Humectation*, or *Irrigation*, is a ſprinkling of moiſture upon any thing.

I.

*Imbibition*, is when any dry body drinks in

in any moisture that is put upon it.

*Jupiter*, a planet of *Astromancy*

*Impregnation*, is when any dry body hath drank in so much moisture that it will admit of no more.

*Incorporation*, is a mixtion of a dry and moist body together, so as to make an uniform masse of them.

*Infusion*, is the putting of any hard matter into liquor, for the vertue thereof to be Extracted.

*Insolation*, is the digesting of things in the Sun.

L.

*Levigation*, is the reducing of any hard matter into a most fine powder.

*Lætitia*, of *Geomancy*.

*Leo* and *Libra* figures of *Astromancy*.

*Liquation*, is a melting or making any thing fluid.

*Lutation*, is either the stopping of the orifices of vessels, that no vapour passe out, or the coating of any vessell to preserve it from breaking in the fire.

M.

*Mars*, *Mercury*, and the *Moon*, Planets of *Astromancy*.

*Maceration*, is the same as Digestion.

*Maturation*, is the exalting of a substance

that is immature and crude, to be ripened and concocted.

*Menstrum*, is any liquor that serves for the extracting the essence of any thing.

P.

*Precipitation*, is when bodies corroded by corrosive spirits, either by the evaporating of the spirits remain in the bottome, or by pouring something upon the spirits, as oil of Tartar, or a good quantity of water, do fall to the bottom.

*Puer, Puella & Populus*, figures of *Geomancy*.

*Pisces* a figure in *Astromancy*.

*Purification*, is a separation of any Liquor from its feces, whether it be done by clarification, filtration, or digestion.

*Putrefaction*, is the resolution of a mixt body into it self, by a natural gentle heat.

Q.

*Quintessence*, is an absolute, pure and well digested medicine, drawn from any substance, either animal, vegetable or mineral.

R.

*Rubeus*, a figure of *Geomancy*.

*Rectification*, is either the drawing of the flegm from the spirits, or of the spirits from the flegm, or the exaltation of any Liquor by a reiterated distillation.

*Rever-*

*Reverberation*, is the reducing of bodies into a Calx, by a reflecting flame.

S.

*Saturne*, *Sol*, *Scorpio*, and *Sagittary*, Planets and signes in *Astromancy*.

*Solution*, is a dissolving or attenuating of bodies.

*Stratification*, is a strewing of corroding powder on plates of metall by course.

*Sublimation*, is an elevating, or raising of the matter to the upper part of the vessell by way of a subtle powder.

*Subtiliation*, is the turning of a body into a Liquor, or into a fine powder.

T.

*Taurus*, a figures of *Astromancy*.

*Transmutation*, is the changing of a thing in substance, colour, and quality.

V.

*Venus*, *Virgo*, figures of *Astromancy*.

*Volatile*, is that which flyeth the fire.

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## Rules to be considered in Rosie Crucian Medicines.

1.

MAke choice of a fit place in your house, for the furnace, so that it may neither hinder any thing, nor be in danger of the falling of any thing into it that shal lye over it;

it: for a forcing Furnace, it will be beſt to ſet it in a chimny, becauſe a ſtrong heat is uſed to it, and many times there are uſed brands which will ſmoak, and the fire being great the danger thereof may be prevented, and of things of a maligne and venenate quality being diſtilled in ſuch a Furnace, the fume or vapour, if the glaſs ſhould break may be carryed up into the chimney which otherwiſe will flye about the room to thy prejudice.

2.

In all kinds of Diſtillation the veſſels are not to be filled too full; for if you diſtill Liquors, they will run over; if other ſolider things, the one part will be burnt before the other part be at all worked upon; but fill the fourth part of copper veſſels; and in rectifying of ſpirits fill the veſſel half full.

3.

Let thoſe things which are flatulent, as wax, roſin, and ſuch like, as alſo thoſe things which do eaſily boil up, as honey, be put in a leſſer quantity, and be diſtilled in greater veſſels, with the addition of ſalt, ſand, or ſuch like.

4.

There be ſome things which require a ſtrong

ſtrong fire, yet you muſt have a care that the fire be not too vehement for fear their nature ſhould be deſtroyed.

5.

You muſt have a care that the lute with which veſſels are cloſed, do not give vent and alter the nature of the Liquor, eſpecially when a ſtrong fire is to be uſed.

6.

Acid Liquors have this peculiar property, that the weaker part goes forth firſt, and the ſtronger laſt, but in fermented and Liquors the ſpirit goeth firſt, then the flegme.

7.

If the Liquor retain a certain Empyreuma, or ſmatch of the fire, thou ſhalt help it by putting it into a glaſs cloſe ſtopt, and ſo expoſing it to the heat of the Sun, and now and then opening the glaſs that the fiery impreſſion may exhale, or elſe let the glaſs ſtand in a cold moiſt place.

8.

When you put water into a ſeething Balneum, wherein there are glaſſes, let it be hot, or elſe thou wilt endanger the breaking of the glaſſe.

9.

When thou takeſt an earthen or glaſs veſſel

veſſel from the fire, expoſe it not to the cold air too ſuddenly for fear it ſhould break.

10.

If thou wouldſt have a *Balneum* as hot as aſhes, put ſand or ſawduſt into it, that the heat of the water may be therewith kept in, and made more intenſe.

11.

If you would make a heat with horſe-dung, the manner is this; *viz.* make a hole in the ground, then lay one courſe of horſe-dung a foot thick, then a courſe of unſlaked lime half a foot thick, then another of dung, as before; then ſet in your veſſel, and lay round it lime and horſe-dung mixt together; preſs it down very hard; you muſt ſprinkle it every other day with water, and then it ceaſeth to be hot, then take it out and put in more.

12.

Note that alwayes ſand or aſhes muſt be well ſifted; for otherwiſe a coal or ſtone therein may break your glaſs.

13.

The time for putrefaction of things is various; for if the thing to be putrefied be vegetables and green, leſs time is required, if dry, a longer; if Minerals, the longeſt of all.

all. Thus much note, that things are ſooner putrified in cloudy weather then in fair.

14.

If thou wouldſt keep vegetables freſh and green all the year, gather them in a dry day, and put them into an earthen veſſel, which you muſt ſtop cloſe, and ſet in a cold place: and they will, as ſaith *Glauberus*, keep freſh a whole year.

15.

Do not expect to extract the eſſence of any vegetable unleſs by making uſe of the feces left after diſtillation: for if you take thoſe feces, as for example of a netele, and make a decoction thereof, and ſtrain it and ſet it in the froſt, it will be congealed and in it will appear a thouſand leaves of nettles with their prickles, which when the decoction is again reſolved by heat, vaniſh away, which ſhews that the eſſence of the vegetables lies in the ſalt thereof.

16.

In all your operations, diligently obſerve the proceſſes which you read, and vary not a tittle from them; for ſometimes a ſmall miſtake or neglect ſpoils the whole operation, and fruſtrates your expectation.

17.

Try no tat first experiments of great cost, or great difficulty; for it will be a great discouragement to thee, and thou wilt be very apt to mistake.

18.

If any would enter upon the practice of Chymistrie, let him apply himself to some expert Artist for to be instructed in the manual operation of things; for by this means he will learn more in two moneths, then he can by his practice and study in seven years, as also avoid much pains and cost, and redeem much time which else of necessity he will lose,

19.

Enter not upon any operation, unless it be consistent with the possibility of nature, which therefore thou must endeavour as much as possibly may be, to understand well.

20.

Do not interpret all things thou readest according to the litteral sense; for Philosophers when they wrote any thing too excellent for the vulgar to know, expressed it enigmatically, that the sons of Art only might understand it.

21.

In all thy operations propose a good end

end to thy self, as not to use any excellent experiment that thou shalt discover, to any ill end, but for the publick good.

22.

Understand well whether you shall prosper or not; before you begin any thing pray to *God*, and you will find all you desire in the Second book made plain unto you.

Gentlemen

Gentlemen, I shall desire you to favour the Errors of the press. I have prefixed as many as I espied to the Book; but it fortunates that an Author is apter rather to read it as it should be, then really as it comes from the Compositor and Corrector. And if you are some of those that would understand me, be pleased to doe me the justice, and your selves the service to Correct them: I could wish the Copies were perfect; but the Nativity of Books, is like that of Children, they Lisp both at first, though their Parents speak never so well;
And these be the faults that follow.

IN *the first Epistle Dedicatory, Lib.* 1. *page* 2. *line* 15. *for* a long, *r.* a long time: *p.*3. *l.*5. *f.* unworthy, *r.* worthy: *p.*33. *l*,23. *f.* Turson in the Arabick, *r.* Rosie Crucian: *p.*16. *l*s26. *f.* Turson, &c. *r.* Rosie Crucian: *p.*34. *l.*18. *f.* Turson, *r.* Rosie Crucian: *p.*40. *l.*1. *f.* Jerusalem, *r.* of the Rosie Crosse. *p.*43. *l.* 17. *f.* Aquamia, *r.* Apamia. *Lib* 1. *Page* 3. *line* 16. *for* fratenity, *r.* fraternity: *p.*6. *l.*2. *f.* or which, *r.* or that which: *p.*12. *l.*14. *f.* we can, *r.* we can to helpe to supply them. *p.*12. *l.*18, *f.* compare, *r.* compares: *p.* 14. *l.*23. *f.* which it, *r.* which they: *p.*14. *l.* 23. *f.* keepeth, *r.* keepe: *p.*16. *l.*8. *f.* Medicine, *r.* Medicines promis: *p.*16. *l.*20. *f.* atificially, *r.* artificially: *p.* 20. *l.*20. *f.* Cityes, *r.* nicit es, *p.*20. *l.*22. *f.* John Heydon, *r.* Job Heydon: *p.* 20. *l.* 25. *f.* lyars, *r.* lying *William Lilly* that was born at *Diseworth* in *Leicester*-shire a labourer, or ditchers son, and brought up by one *Palyn* a Taylor in the Strand, that gained his estate, &c. *p.*21. *l.* 6. *f.* have great, *r.* have made great: *p.* 21. *l.*17. *f.* what it is, *r.* what they are: *p.*21. *l.*19. *f.* Nature of it, *r.* Nature of them: *p.*31. *l.*20. *f.* Rosie Crucian, *r.* Rosie Crucians: *Lib.* 2. *p.*1. *l.*8. *f.* φιλονμὸς, *r.* φιλόνομ& : *p.*8. *l.*1 Note these classes of Numbers are also to be used with

the

the Copper, *p.*161. *p.*9. *l.* 26. *f.* Gemines, *r.* Gemini: *p.*13.*l.*14.*f.*fiſt, *r.* firſt: *p.*14.*l.*16.*f.* Art, *r.* Air: *p.*15.*l.*1. *f.* this is this, *r.* this is the: *p.*17.*l.* 31.*f.* wondering, *r.* wonder: *p.* 18.*l.* 22. *f.* letter 1: r: Jod the Hebrew letter, *p.*19.*l.*3.*f.* Rebelloon, *r.* Rebellious, *p.*20.*l.* 21. *f.* diſvifiblity, *r.* deviſibility. *p.* 28.*l.*1. *f.* conſtiring, *r.* contriving: *p*28.*l.*9.*f.* Plants, *r.* Planets. *l.* 2. *p.*32. *l.*5. *f.* every, *r.* in the very: *p.*34.*l.*1.*f.* Chap. IV. *r.* Chap. VI. *p.*34.*l.*23.*f.* exinction, *r.* extinction: *p.*35.*l.*8.*f.* Roſie Cruñan phyſick, *r.* Roſie Crucian Phyſick: *Lib.* 3.*p.*45.*l.*12. *f.* the whole, *r.* the whole Art. *p.*45.*l.*25. *f.*for, *r.*fear: *p.*46.*l.*18.*f.*found, *r.* fount or River: *p.*49. *l.*10.*f.* on her, *r.* on her head: *p.*51.*l.*5.*f.*Pythagorians, *r.* Pythagoreans called *p.*53. *l.*22.*f.* four; *r.* five: *p.*62. *l.* 20.*f.* repairing, *r.* preparing: *p.*66. *l.* 19. *f.* doth endure, *r.* doth not endure: *p.*98.*l.*12. *f.* hird, *r.* third: *p.* 74. *l.*7. *f.* or, *r.* of: *p.*81.*l.*15.*f.* be ſo, *r.* bee they ſo: *p.* 87: *l.* 13. *f.* carried with, *r.* carried it with: *p.* 107. *l.* 6. *f.* followed, *r.* following: *p.* 127. *l.* 25. *f.* recovering them *r.* recovering when: *p.* 138. *l.* 20. *p.* 164. *l.*3 *f.* beink, *r.* being: *Lib.* 3. *p.* 1. *l.* 5. *f.* make a live, *r.* make one alive: *p.*59.*l.*1.*f.* Chap. 2. *r.* Chap. 3. *p.*65.*l.*1.*f.*Chap.3. *r.* Chap. 4. *p.*67.*l.*5. *f.* direct us, ſpontaneouſly, *r.* direct thus ſpontaneouſly, *r.* direct thus ſpontanionſly: *p.*72.*l.*12.*f.* conation, *r.*conarion: *p.*73.*l.*5. *f.* Speriatu madmiſſi, *r.* ſpectatem admiſſ: *p.* 87.*l.*28.*f.* The Holy Guide, Long Life, *r.* who teacheth happineſs, Long life, knowledge of all things paſt, preſent and to come, &c. *p.*95. *l.* 12. *f.* mankaid, *r.* mankind: *p.*111.*l.*16.*f.* two round of, *r.* two pound of: *p.*124.*l.*12.*f.*we have, *r.* wee have at pleaſure: *p.* 135.*l.* 4.*f.* Judge me he did not underſtand, *r.* Judge me in that he did not underſtand: *p.*132.*l.*1.*f.* ſingles, *r.* ſimples: *p.*160.*l.*4.*f.*Loaſtone, *r.* Loadſtone: *p.*161.*l.* 12.*f.* cureable, *r.* incureable: *p.* 163.*l.* 27.*f.* wone, *r.* worne *p.* 169 *l.*13.*f.* your, *r.* youth: *p.* 172.*l.* 23. *f.* cooler, *r.* couler: *p.*173.*l.*12.*f.* ſuffers to, *r.* ſuffers it to: *p.*174. *l.*

21. *f.* as unknown, *r.* is unknown, *p.* 149. *l.* 14. *f.* bound, *r.* board: *p.* 176. *l.* 28. *f.* backing, *r.* bakeing: *p.* 183. *l.* 9. *f.* next in point hand, *r.* next point in hand: *p.* 187. *l.* 10. *f.* fit only for Teleſmes where it is, *r.* unfit for Teleſmes as it is, *p.* 189. *l.* 5. *f.* plant of wight, *r.* plant ſa wight: *p.* 201. *l.* 24. *f.* and are diſpatched, *r.* are diſpatched: *p.* 208. *l.* 8. *f.* breaketh, *r.* breatheth: *p.* 216. *l.* 16. *f.* whole ſoile, *r.* hot ſoyle: *Lib.* 4. *p.* 12. *l.* 21 *f.* quick of conceit, *r.* quick of conception: *p.* 12. *l.* 22. *f.* Seamen, *r.* Seven men, *p.* 17. *l.* 6. *f.* ſtone, *r.* pantarva: *p.* 17. *l.* 29 *f.* ſtome, *r.* Medicines: *p.* 19. *l.* 19. *f.* ſtone, *r.* Medicines: *p.* 23 *l.* 25. *f.* Heydon, *r.* Jacob. Heydon: *p.* 24. *l.* 14 *f.* but live: *r.* live: *p.* 28: *l.* : *f.* waxed, *r.* groweth greater: *p.* 47: *l.* 15: *f.* things neare, *r.* things are neare: *p.* 48: *l.* 4. *f.* furniſh, *r.* burniſh: *p.* 48: *l.* 15: *f.* fix, *r.* furus: *p.* 57: *l.* 19: *f.* that, *r.* then that: *p.* 57: *l.* 22: *f.* and Copperas, *r.* a Copperas: *p.* 58: *l.* 2: *f.* need any of any, *r.* need of any: *p.* 62: *l.* 19 *f.* own *r.* one: *p.* 71: *l.* 17: *f.* ſtone, *r.* ſtout: *Lib.* 5. *p.* 1: *l.* 21: *f.* to ſhew whence, *r.* to ſhew more plainly whence: *p.* 2: *l.* 8: *f.* any, *r.* many: *p.* 8: *l.* 5: *f.* Gregorius, *r.* Georgius: *p.* 19: *l.* 31: *f.* Dr. Anthony, *r.* Dr. Culpepper: *p.* 27: *l.* *f.* aqua Mar: Scorpio, *r.* aqua Martis in Scorpio, and ſo you may read the reſt of the waters of the Figures of Aſtromancy, and Geomancy: *p.* 32: *l.* 16: *f.* and of, *r.* with: *p.* 32: *l.* 28: *f.* wonder: *r.* wonderful: *p.* 73: *l.* 22 *f.* Book: *p.* 32, 33: *r.* The Harmony of the World, book 2: *p.* 86: *l.* 1: *f.* *p.* 83: *r.* The Temple of wiſdome: *p.* 83: *f.* 1: *l.* 7: *r.* *Chriſtopher Rodd*, of the Rod, Eſq; one of his Majeſties Atturneys in the Court of Kings Bench: *p.* 4: *l.* 13: *f.* procure, *r.* prove: *Lib.* 6: In the Advertiſement, *p.* 55: *l.* 10: *f.* John, 4: 44: *r.* John, 8: c: &c. 44:

## Chap. I.

# Of God, Art and Nature.

1. *Of God, of Man, of Creatures*: 2. *A divine pattern*: 3. *Frailty*: 4. *Happineſſe what?* 5. *A ſpirit that worketh all things*: 6. *Divine lights*: 7. Plato's *Crown*: 8. *The grounds of Knowledge*: 9. *Opinions*: 10. *Images of Heaven*: 11. *Single mindes, Meſſengers and Angels*: 12. *Degrees of happineſſe*: 13. *Of three delights.*

GOd *is our holy Guide*, therefore in all orderly *Speeches*, and matters of *Learning*, it firſt of all behoveth a wiſe man to agree upon the thing in hand, what it is; And what is the bounds (*or Definitions*) of the ſame; it ſeemeth very needfull in this diſcourſe of the *Roſie Crucian Medicines*, to ſhew firſt, their matter, in *Nature* and *Art*, their manner of working, all which we will here canonically and orderly make manifeſt, be-

cauſe it is a thing much in doubt and in queſtion among the *Learned*.

Eyes that uſe to behold and view the reaſon and nature of things, may eaſily perceive by the outward ſhape and inward gifts of man, unlike and paſſing all other wights (*or living Creatures*) that he was made for ſome notable end and purpoſe above the reſt, and ſo not for pleaſure, honour, or enough of needfull outward things, which they call *Riches*; nor yet for any other matters, which other wights void of wit and reaſon ſeek and follow; therefore a man ought not to make any thing of that nature his end and happineſs, unleſſe he think it reaſon for the *Maſter* (*and better workman*) *to learn of the Servant and worſer*; for what other pattern and end have we to follow? none at all; becauſe we are the beſt *Creatures* in the world; than it is without the world, ſay you, and among the *bleſſed mindes*, or the *Æthereal Inhabitants*, above and without all; neither yet have we found it, for they be our fellow-ſervants and ſubjects under one *Almighty King*.

2. Wherefore *Eugenius Theodidactus* ſayes there remains nothing but *God*, and his happines to be ſought and ſet before our eyes; not with hope to overtake and reach it, that were madneſs; but with deſire to attain ſo much thereof, as the proportion

portion between him and us will ſuffer?

2. Or if the unmeaſurable, and boundleſſe, or infinite bleſſedneſs of *God* admit, no compariſon, it were beſt, yea and by the example of Mr. *Tho. Heydon*, to make the bounds of our happineſs in *long life, health and youth*; ſo much of the ſervice of *God*, as our whole power and nature will *hold* and *carry*; now if we knew that divine Pattern, and onely gift of God, all were well: And this as almoſt all other truth, eſpecially in caſe of life and manners, for the which this Book was chiefly *written, by the witneſs and record of holy writ, and received to be known and proved*: if that were not ſo ſtrange and far off from this purpoſe, which is appointed as you ſee to run through the midſt of *Art, Nature, Reaſon, Philoſophy* and *Phyſick*.

3. Wherefore ſithence both in this and all other matters, *Galen* builds overmuch upon his own devices, not conſidering as ſome may object, that a man (eſpecially a young man) may ſwerve, but we have aſſiſtance of the *Roſie-Crucian Seraphical illuminated fratenity, and have beſides a ſingle judgement and manual experience* in the Phyloſophers Pantarva, a double portion, of the ſpirits counſell, which ſaid ἴσῳ ὅτι βελὴ παρὰ ἀνδρας πάντα ἁδότας, All other beſides did not content us, becauſe

they were no more but men endued with ripe wits, and perhaps ſound judgement in the courſe of kind (or Nature and Phyſick;) Now I muſt look as near as I can to my own judgement, that it be ſtill ſquared by the rule of truth and reaſon; And ſo let us return to our purpoſe, long Life, Health, Youth, Riches, Wiſdom and Vertue, are not to be found among thoſe men that live like Hogs, alwayes greedy after ſuch things as beaſts deſire, & know no better then things auſpicious to ſwine.

4. Then to finde this happineſs and pleaſure of heaven among men; To whom were it beſt to travel? unto Poets think you? No: becauſe they take their aim ſtill at a vaine mark, the peoples liking, as you may ſee by Mr. *John Cleavelands* Poems; for I will not draw of the dregs (when he ſaith) *If a man be rich, and have his health, with a contented minde, and honour, let him not care to be a* God, *nor for popular applauſe.* This vain and worldly content is farre from a *Divine nature*; Nor yet need we go to the lower or leſſer houſes of *Phyſick*, where as they be tainted and unſound in other points of learning; ſo in matter of manners they doe not do well to place their content in honour, pleaſure, or in ſuch like outward things, no nor to ſet it in good life alone, and vertue.

5. Be-

5. Besides the opinion of *Hermes*, *Tarthas*, *Apollonius*, *Phroates*, and others: it is my thoughts, that that which is inferiour or below, is as that which is superiour or above, there being one universal matter and form of all things, differenced onely by accidents, and particularly by that great mystery of rarefaction and condensation, the inferiour and superiour, to work and accomplish the miracles of one thing, and to shew the great variety and diversity of operations wrought by that spirit that worketh all things, in all things; and as all things were from One, by the mediation of one God, having created all things in the begiuning, which is the beginning of all things, and the wisdom of his Father; so all things sprung and took their Original from this one thing, by adoption, or fitting it self accordingly, in number, weight and measure; for wisdome buildeth her own house.

6. *Plato* and *Pythagoras*, for their matchless understanding in naturall things, and Divine light in good order of life and manners, have been these many ages best accepted with the best, and followed in all things; therefore in this high point of manners, which we have touched, we will tell you the father of this one thing, or that which he useth instead of an A-

gent, and all the operations thereof, is the *Sun*; and the mother thereof, or which applyes the place of a female and patient, is the *Moon*; the nurse thereof and her paps, all the influence of heat and moisture, of the *Sulphure and Mercury of Nature*; for the *spirit of God* moveth not but upon the face of the waters; the earth, the wind, or aire, is carried in its belly, as the sailes in the chain, that tye the superiour things to them that are below. This is the Father original, and Fountaine of all perfection, and of all the secret and miraculous things done in the world, whose force is then perfect and compleat. Now let us see what opinions others hold, and how neer they come to *Theodidactus* his right line of truth.

7. To begin with *Plato*, the spring of this Philosophy, his Medicine and Happinesse; he disputes in *Philæbus*, as neere as I could gather, out of so large and scattered a speech, is nothing but Pleasure and Health in a Medicine. And yet this Divine man meaneth not (lest you should marvell) with that heard of swine (though they were not the brothers of that foul opinion, but watered their gardens, as *Tully* saith, with other mens springs) to set open all the gates of the fences, and to let in all that comes; but onely at a few nar-

narrow loops, to receive cleane delight without all grief interlaced, and by name delight in colours, consent and some smells in *Health*, *Wisdome* and *Vertue*.

And again he saith in *Thæutus*, that *Justize and Holinesse, together with Wisdome, make us like unto God*; to let those two places serve for him, and to come to *Pythagoras*: as there are two sorts of men, one disposed to deale with others, which are called worldly men; and another quite contrarily bent to live alone, and to seek knowledge, which are called Philosophers; so he in his book appoints two severall ends; for the first vertue (I mean adoring, and no idle vertue) garnished with outward helps, and gifts of body and fortune: for the next knowledge of the best things; and this he setteth before that other, for many reasons vouched toward the end of his book; but especially, because God, whom we ought to follow, leadeth the same life.

8. These be the best grounds of Happinesse and Pleasure that ever any Philosopher or Physitian hath said at any time; (for never a one hath quite built it up;) let us see how they be squared: If the foul-fed Epicure may again be justly reproved, and reckoned as an impious person, whom never any heavenly thoughts

touched for bringing in an idle God, neither ruling the world, nor regarding it: How can *Aristotle* seem wrongfully accused of impiety, & for the same banished out of the *Academy*, if there were not other proof against him (when he saith) in that place, *God* leadeth no other then this beholding & gazing life of his? Is it not an idle, and, as it were, a covetous life turned back upon it self, and estranged from all outward action applied and directed to others? yea, and that in his own, and all other mens understanding; then to encounter him with his worthy Master *Plato*, if that were the best life, or the life of *God*, why did God make the World? he lived so before, if that had been the best life; but because he was good, he would have others enjoy his goodnesse; and before he was busie in making, and is yet in ruling the world; and yet indeed it is no businesse, as we reckon it, that is no care and trouble, but an outward deed and action, cleane contrary to the inward deed of a musing minde onely shooting at his owne good estate with his wisdom & knowledge.

9. But if he deny all this, as it's like he will, to increase the heap of sin, he grants no beginning; then what can be greater evidence then his own writings, one quite thwarting another, as cross as may be; for in another place he comes again, and saith

saith, that every man hath so much happinesse as he hath Wisdome and Vertue, even by the witnesse of God himself, who is therefore happy, and not for outward goods; what can be more divinely spoken, and more crosse to the former, foule and godlesse opinion? nay, see the force of truth; he yieldeth again according to the heavenly Master, that to fore-stall the place from the worser sort, good men ought to take office upon them, and to manage affaires of State: yea further, if they refuse (*which if they be wise, they will, quoth* Zeno) *that they may rightly be compelled*; then, if this wise man hath vertue in possession, as no doubt he hath, he must as we see by his own confession, use it; and the same reason is of God himself in this great City of the World; but *Plato* by name, thinks those two so nearly allied and knit together, as he dare openly deny happinesse to that Common-wealth where they be dislinked and stand asunder.

10. Then we see, that in the judgement of these two great *Philosophers* and *Physitians*, where they be best advised, and in deed and truth, *the divine pattern of happinesse*, which we ought to strive unto, is no more, nor no lesse then that worthy couple of *wisdome and vertue* knit together in that bond of fellowship, which may never be parted asunder.

That

That *Salomon* desired, when God gave him his choice, and bad him ask what he would have, and he would give it him, as you may read 1 Kings c. 1. He said, *Lord give thy servant an understanding heart, that he may judge between good and bad; and the speech pleased the Lord, that* Salomon *had asked this thing; and God said unto him, Because thou hast asked this thing, and hast not asked long life, neither hast asked riches for thy self, nor the life of thine enemies, but hast asked for thy self understanding to discerne judgement; behold, I have done according unto thy word. Lo I have given thee a wise understanding heart, so that there was none like thee before thee, neither after thee shall any arise like unto thee. And also I have given thee that which thou hast not asked, riches and honour; and so will God doe to all those that mind wisdome and vertue.* In the first place, with an intent to do good to others. On the contrary, sad experience hath witnessed even in our dayes, that many, whose whole aim was to be rich in this world, have been deprived of all, and forced to seeke their bread in a strange land; so may others do yet for ought I know, if they be not all the wiser; they that swallow down riches, and not by right, shall vomit them up again; the Lord shall cast them out of their bellies, *Job* 20 15.

11. But you may say, we have reared our

our Happineſs, long Life and Health aloft, and made it a fair and goodly work; but more fit for the dwelling of thoſe clean and ſingle minds (or ſpirits) above, which they call Meſſengers (or *Angels*) therefore is man ſo buried here below in theſe earthly bodies, as we are ſcarce able to look up unto it: and therefore *Pythagoras* in his book, with good advice, often receiveth in enough of bodily and outward goods, to help the matter, (thought it not to be any other cauſe of joy, than the inſtrument is of Muſick:) and ſo *Plato*, we ſee, nameth his ſervants and helpers.

12. Indeed I grant, that this full and high pitch of happineſs, &c. (I mean that meaſure above ſet) is free and eaſie to free and lively ſpirits; but to us impoſſible, without outward meanes and helps, which, nevertheleſs, ſhall not be counted as any part of the frame of Health, needfull to make up the whole, but, as it were, looſe and hang-by ſteps and ſtaires leading up to it.

13. Then, if theſe be ſo needfull as they be, it were of much need to lay them down, and keep juſt account, which thoſe *Phyſitians* do not, leſt if there be two for one, *Happineſſe*, &c. ſhould halt: if again, too many, the idle parts might, in fine, infect and marre the reſt; as we may fear of

of *Plato his first three Delights*, although they be not hurtfull of themselves: Without more words, the just summe is thus: To obtaine so much Happinesse, *&c.* as our Nature is able to take and hold, the body had need be first willing and obedient, and then store of outward needfull things to be at hand and ready; these every man knoweth; but for the body, that is obedient, when it is *long lived, healthfull, young, cleare, and temperate*; when all these helps flock together, we may be happy, if we will; if any want, we shall doe what we can, as you shall hear hereafter.

Then let us marshall these things at last in order, by the *Holy Guide*, who compare Happines to a Family, & makes that loving couple *Wisdome* and *Vertue*, as *Man* and *Wife*, and *Heads* of the Houshold, the five proper eyes of the body like Children, and Riches as Servants. These againe, if the chief of the house will suffer them to marry, will beget other two bond-children, to beautifie the same house, *Honour* and *Pleasure*; but the wise and good Housholder will in no wise suffer it, lest his house should be troubled with more then may be ruled; and, although true and right Honour and Pleasure will perforce follow, yet he shall

not

not regard them, nor be minded towards them, as those grave men were towards *Helen*, and often use their saying, although they be such kinde ones, yet let them go: and us follow our way to *health* and happinesse, *&c.* See *The Harmony of the World*, &c.

## All Objections cast against the Rosie Crucian Medicines Answered, and the truth made manifest.

### CHAP. II.

1. *The way to Wisdome*; 2. *Hermes medicines*; 3. *Rules*, 4. *possibilities and effects*; 5 *faultlesse studies*; 6. *approved reasons*; 7. *Opinions*; 8. *The stop-ship*; 9. *Secret truths.* 10. *Wondrous works*; 11. *Wisemen*; 12. *Alchimy*; 13. *Of the secret blast and motion of God*; 14. *Of Natures fault*; 15. *Divine truths*; 16. *Mans minde*; 17. *Of the life of God*; 18. *Raging Counsell*; 19. *Stingleſſe Drones*; 20. *Dissention*; *the Emperours folly.*

Oh that we knew that health and happinesse, we may when we will, go into the way where and how all men may be blessed: wherein I am quite bereaved of all helps from the *Grecians*, as men ever

ver apt to ſpeak & think well, rather then to do & perform any thing (though conſtancy & agreement, in their ſayings would have left *bleſſedneſſe* as well as other good things in the power and reach of all men and I muſt fly for aide into *Ægypt*, a people ſo far paſſing all other Nations, as it is better and nearer to God, to work and to do great wonderous things than to behold and look upon them.

2. For it is delivered to Ancient and true Record that one *Hermes a King and Law-giver* of that Country, a man of a rare and divine gift in knowledg above all that ever were, found out Medicines able to bring all men to health & long life, *&c.* and left them behinde him in writing to his people; & that they were after him, a long time by the wiſer ſort, cloſely wrought and uſed, untill at laſt, they crept abroad and ſtole into *Arabia*, when ſhe flouriſhed in Armes and Learning, and there got the name which it now commonly keepeth of *Filius Solis Cæleſtis, Amicus Vitæ, Pantarva, Ignis Vitæ, Stella Vitæ, Radix Vitæ, Aqua Solis, Aqua Lunæ, Deliciæ vitæ, Panacea, Succus Vitæ, Medulla vitæ, Adjutrix Vitæ, Salus vitæ, Sanguis vitæ, Aurum Potabile*; and indeed all theſe medicines are made of prepared gold, *&c.* Now from thence in the ſame ſecret and diſguiſed manner (for that is the wont of them, as becomes ſo deep ſecrets) they

they have traveled and ſpread themſelves over all Nations; now and then opening and diſcovering themſelves to a few of the better and wiſer company.

3. Then this is the meanes to obtaine bleſſedneſs, which I mean to take, and withall to prove it no pleaſant dream and happy tale, if it were true as the common proverb goeth of it; but as it is a Natural, Heroical, and almoſt a Divine deed, ſcarce to be reached or matched with any words, ſo I vow them a true and certain ſtory, things often done, and again to be done as often; I am unfit, I grant, and unable to bear ſo great a burthen, but that the deſire I have both to defend the Truth from Slander, and to do good to them that love it, makes it light and eaſie: and again, the hope upholds me, that if I chance to ſtumble or faint at any time, theſe will as gently and willingly lend their hand to ſtay me, or at leaſt bear with the fall or misfortune.

Then for the common or wilder ſort, which either for lack of good Nature, or want of good Manners, uſe to wrangle about words, or twitch at things, I care not; and becauſe I know them not, I paſs them as unknown men; for neither was *Hercules* able, as they ſay, to match with many-

many-headed *Hydra*, nor yet with the *awke and crooked Crab.*

4. Then to turn my speech, which way were it best to set forwards? not right and straight to the matter! No; because there is such crying out against the possibility of the good work which our Medicine promises; and that Awke for judgement of the matter hath been the chief cause which hath hitherto buried this Divine Art from the sight of good and learned men; I take it the best way of delivery, before I come to the point it self, to fetch about a little, & then to shew the possibility of those effects, and the way to work them by other or weaker meanes, as well as by *Hermes Medicines.* For although it be not so natural, in marching forward to move the least and weak part, yet I keep it right atificially, and then it shall agree with that goood order of Art: First of all to put by a few of the light things laid against this blessed Science, because, albeit, they be gathered but by gues, besides all grounds of certainty; yet they have so wholly possessed the common people, yea, and some of the better and wiser sort likewise, that without any further search or hearing of the matter, they have straight-way cast it off for false, and condemned it; for when as one's

once ſleep hath taken the fort of the body, the ſenſes yield, and can do nothing; ſo if wrong belief get once poſſeſſion of the ſoul, reaſon is laid to reſt, and cannot move again, before that miſt be looſened, put to flight and ſcattered.

5. Firſt, ſay they, ſith there be ſeen in all places and times, ſo many hundreds with great paines, heed and cunning, to ſtudy this Art, and put the Receipts in practice: now if they were true and faultleſs, as others are, ſome ſhould appeare to hit the mark, and to gather the fruits of their travel, and to live as they do, of all men moſt miſerable; or at leaſt, becauſe it is ſo ancient an Art, it would have been recorded in ſome publick or private writing, beſides their own, which be it bound with never ſo deep oaths (as it is) yet it is unſufficient proof and witneſs in their own caſe.

6. Theſe be the moſt capable reaſons, and beſt approved among the people, wherewith they uſe to batter this exchanging ſequence: but mark how light and weak they be, and eaſie to be wiped away; for how could the acts and deeds of theſe *R.C.* Philoſophers & Phyſitians come into the writings and Records of men (to begin there with them) whoſe fame, nay, whoſe company they have ever ſhunned?

and when their own Records, if they chance to light of any thing that was not sown abroad, and published to the world, as is the use of worldlings; but left like most precious Jewels unto some freind of secret trust, which was counted as a Son adopted, upon condition to keep it still within the house and stock of *Hermes*, from the eyes and hands of the world and strangers, running evermore, like the wise Starres, a contrary race unto the world, that no mervaile, though they be both, in like sort crossed by the world, and miscalled wanderers (or Planets,) when indeed and truth they goe better. Now when they deem credit to be denied to the mens report & witness, it is a sign that either their own report & witness is of light and little weight, whereby they judge of others; or else, that their thoughts are vain and phantastical, puffed up, I mean with that new kind of self-love and overweening wisdome, to set up themselves, and pull down Authorities; of which sort it falls out most commonly in people, that while they strive to avoid the lake of superstition, they run headlong unawares down the river of impiety; for if such a wide breach and entry may be suffered to be made into the credit and authority of the Writers, which are the life of Antiquity and light of Memory, great

great darkneſſe and confuſion will ſoone come in and over-caſt the world; yea, and ſo far forth at length, as nought ſhall be believed & judged true that is not ſeen; that even they which dwell in the main land, ſhall not grant a ſea; a thing not onely fond and childiſh among men, but alſo (ill be to me, if I ſpeak not as I think) wicked and godleſs amongſt us Chriſtians, whoſe whole Religion, as S. *Auguſtine* ſaith, ſtands upon that ground.

7. Wherefore, if we muſt needs believe Records, yea, though they be ſometimes lewd men, fooliſh and unlearned, as if they were as whole and harmleſs as *Xenocrates*; but eſpecially, although they had great cauſe to lie, and to ſpeak more or leſs then the truth; who can in common reaſon refuſe the ſolemn oaths of ſo good, wiſe and learned men? for he is good for the love of Vertue it ſelf; he that is wiſe, to avoid the ſhame of lying, will ſpeak the truth: What ſhall I ſay of *Eugenius Theodidactus*, that durſt in times paſt *own no other name*, whoſe whole care and practice, drift & ſtudies, now is nothing elſe but to finde and ſet down the truth? but all is well & clear of all ſuſpition, if it may, be thought thoſe oaths and proteſtations to have ſprung from himſelf, and others experienced in theſe undeniable truths, of more good will and deſire to perſwade the lo-

vers of Wisdome and Vertue, than wrought out by feare or flattery, which may easily be judged in such men, as were all either then *false Protectors* that cared not, or *Kings* that needed not, as it is clear in all their eyes that are *conversant* in these kindes of studies. Wherefore such men as are so bold with our ground of reason to deny, and deny still all that comes, are, in my opinion, greatly to be looked unto; for although they, like *Xerxes*, pull not down Religion with hands openly, yet they are of another sort as dangerous, that undermine it closely with wrong opinions. If our men avoid such plain untruths, as might be reproved by common sense and daily experience, as when *Anexagoras* said Snow was black, and *Xenophanes* the Moon is inhabited, and full of hills and cities; and in cities of old, with some of late among the Stars [Sir *Chr: Heydon* Baron & Mr. *Joh: Heydon*, and Mr. *John Gadbury*;] but I speak not against Astrologers, but against such flattering lyars that have gained their estates amongst silly fooliſh women, & ignorant people, that hold, that the earth, the *onely movable* thing in the world, stands still, and such like ugly mishapen lies, wherewith *Greece* over-swarmed; then you had reason to use them with ill words and thoughts as you

you doe: Now, although I was partly perſwaded to be of the ſame opinion with thoſe that hold the earths immobility: but being convinced, I relinquiſh my former opinion; for they maintain, that by a Heavenly Medicine they have great and wonderfull changes, turned all metals into Gold, Folly into Wiſdome, Vice into Vertue, Weakneſſe into long Life, all Diſeaſes into ſound Health, and Age into Luſtineſſe and Youth againe; How can you diſprove them? when did you ſee the contrary? you ſurely know the nature of the deeds and effects; for they require great knowledge; but the doing cauſe workman, that you diſlike is, their *Medicines* you never ſaw, nor can imagine what it is, much leſs conceive the *reaſon, ſtrength & nature* of it; nay you ſee nothing, but grope and blunder in the dark, like blind-folded men at all things; elſe how could theſe exchanges have eſcaped, & been hid from you, in a world ſo full of all kindes of changes? I mean, you ſee great and admirable things (albeit you do not ſo take them, becauſe you ſee them often) but you doe not truly ſee them, that is, you perceive not the nature, cauſe and reaſon of them, and that makes you ſo childiſh to believe nought unſeen, and count all things wondrous which are not common

among you; much like that harmleſſe and ſilly kind of people, of late diſcovered, which made miracles and wonders of many matters, that in other countreys are ordinary and common, in ſo much as (to take one for all) they could not conceive how two men aſunder could by letter certifie one another, unleſs a ſpirit were wrapt up in the paper to make report, and tell the news; but if you and they could once, by this Guide & Art, cut into the depth and nature of the great and marvellous works of kind and skill, which are common and daily among you; then, and not till then, you would be ready and eaſie by compariſon to receive almoſt any thing unſeen, and brought by report unto you. Let me awake your wits a little; you ſee daily, but not thorowly, how the Moon by her Sympathy with the ſpirit of the water drawes the Ocean after her, makes the ebbs and flowings thereof: it is likewiſe commonly knowne, that the *Load-ſtone in the roofe of* Mahomet *his Church, draws up his iron Tomb from the ground, and holds it hanging in the middle way*; like as the miners in *Germany*, found their tooles which they had left in ſuch a Vault, hanging in the morning; which was accounted for a miracle, before ſuch time as the cauſe, by the skilfull, was

ſeen

seen and declared unto them. What should I say more of this Stone? it is not unknowne that there are whole rocks thereof in *India*, at the Castle of the *Adamant*, erected by *Jul. Cæs.* drawing ships that pass by loaden with iron unto them: & yet we see that this mighty Stone, in presence of the Diamond, the King of Stones, is put out of office, and can do nothing.

8. To come abroad, it hath been often seen at Sea, that the little Stay-fish cleaving to the fore-ship, hath stopt her full course.

9. I should now passe over to that other side of skill and craft, and call to minde many great and wondrous workes there done and performed; the curious work of that *Italian Ring*, *which held a Clock, besides a Diall within it*; these three common feats found out of late, passing all inventions of Antiquity, the *Gun*, *Card*, and *Printing*, and many other dainty Devices of mans wit and cunning; if this short and narrow speech appointed would suffer any such out-ridings, let these few serve to awake you, and call your wits together: you see these things I say, and are never moved; but if you had never seene them, but heard the stories only reported, what would you have thought and said? and because no man judgeth so

well of himself as of another; suppose a plain and harmlesse people, such as those Indians were, had from the beginning dwelt in a *Cave* under ground, let it be the Center if you will, and at the last one man more wise then the rest, had by stealth crept out into the light: And by long travel & traffick with our people, had seen and learned the course of nature of things which I have rehearsed unto you, and then returning home, had suddenly start up and begun to account the wonders which he had seen and learned: first, that he had found the earth hanging in middle of the aire, and in like sort a bright and goodly cover compassing afar off the same; this cover beset and sprinkled with infinite lights and candles, and among the rest, one (to be short) of a foot in bigness to his sight, without all touching, or other means or instruments to be perceived, to hold and pull huge heaps of water after her, as she passed up and down continually, would they not shout and lift up their hands, and begin to suspect the man of infection with strange and travelling manners?

10. But admit, when the noise were done, and all husht, he went forward & told them of such a Church and Vault with other things, as well, and more strange,

ſtrange (then the earth (for that cannot be otherwiſe, unleſs heavy things flew up againſt Nature) hanged in the aire alone, and of ſuch hills, that as the Sunne waters drawes ſhips out of their courſes, without any ſtrength or meanes viſible; furthermore, if he laid abroad the wonderfull might of a little fiſh, like half a foot long, able to ſtay the maine courſe of a ſhip under ſaile: doe you not think with what ſour contenances and reviling words, and reproaches, they would bait and drive him out of their company? but if the good and painfull man burning with deſire to reform the eſtate of this rude and deformed countrey, would not be ſtayed ſo, but ſpying a calmer time, durſt come in preſence, and ſtep forth before them again, and ſay, that by his travel he had made ſuch a ring as I ſpeak of; ſuch warlike Engines as ſhould fall as fearfull as thunder, and as hurtfull as a canon fired at a fort, a mile off planted; with a kind of writing, whereby four men might record as much in the ſame time as four thouſand of the common Clerks; ſuch a Card, wherewith a Countrey-man that never ſaw the Sea, ſhall ſit in the bottom of a Ship, and direct the courſe thereof throughout the world without miſſing; Is it not like they would apprehend

hend him for a couſener, and adjudge him to puniſhment? then put the caſe you ſtood by and ſaw the matter, I appeale to your own experience, would you not think the Traveller worth pity and praiſe, and the People of reformation?

11. Well then, let us returne to our purpoſe; there is a Nation of wiſe men dwelling in a ſoyle as much more bleſſed (then yours) as yours is then theirs of the Deſarts, that is, as they bide under ground, and you upon the face of the roof: ſo theſe men inhabite the edge and the skirt of Heaven; they daily ſee and work many wondrous things, which you never ſaw nor made, becauſe you never mounted ſo high to come among them; if any one chance to flie away from you to thoſe heavenly places, & after like experience, to return & make the like reports, you give him the like rewards you give: (compare the reſt) I ſay no more; but if God would give you leave and power to aſcend to thoſe high places, I meane to theſe heavenly thoughts and ſtudies, you might quickly, by view of deep cauſes, and divine ſecrets and compariſon of one to another, not onely believe the bleſſed Art, but alſo learn and perform the ſame, and cure all the diſeaſed.

12. But

12. But they will not be rid so, but follow as fast again another way: that whereas so many have been, and are daily seen to wear away their lives in *Alchimy*, & to find nothing that good is, but contrary for the most part, to wit, untimely and unordinary death, sickness and age for long life, health and youth, and alwayes smoak for golden Medicines, and folly for wisdome, and very near as often, bad and sad conditions for good and honest natures; (for by boyling themselves long in such deceitfull stuff, as though they were burnt to the pots bottom, they carry most commonly, for ever after, an unsavoury smack thereof; ) it is a plaine sign the trade is vain, false and deceitful; this is the third charge they give unto us; let us see how to beare and withstand it. The most wise and great *Philosophers*, and *Rosie Crucian Physitians*, albeit they know God made mankinde, for the happy life abovesaid, and that it was at first enjoyed, or else it had been made in vain, and that by corruption of ill custome (by his secret appointment) our kinde is grown out of kind, and therefore may be restored, because it is a misleading, and no intent of Nature; (which forecasting gave them occasion to seek the remedy) yet they thought it unlawfull to teach

these

these Medicines, set straight against the will of God, that all should be restored; for that he seemed on purpose to have sown good and bad, and great store of both together, in such sort as we see them, lest if all were alike, and in one state of happiness, the great variety of business and stirring, and so the Society and Common-wealth among men should be clean taken away: like as the first foure striving seedes (whereof all things are made and sprung) were all alike, and one friend to another, all should be still and quiet, without succession, change and variety in the world, and so there should be no world; for God, when he cast his mind upon the building of the world, he went to make a beautiful and goodly work, meet for the Power, Wisdome and Pleasure of such a Builder, and therefore a stirring and changeable work, because there might be no cunning shown, no delight taken in one ever like or still thing; but light fighting for speed, is ever best in such a ground: let us away, and follow.

13. Wherefore, by the example, and as it were by the secret blast and motion of God, after our men had found these restoratives, & used them for the time, & meant to leave them as becomes good men, to posterity, they took this way of counsel to lay

lay them up safe in a strong Castle, as it were in the which all the broad gates and common easie entries should be fast shut up and barred, leaving one onely little back doore open, fore-fenced with a winding-mark, that the best sort, by wit, paines, and providence, might come into the appointed blessednesse, the rest stand back forsaken; their Maze and plot is this: first, they hid themselves in low and untrodden places, to the end they might be free from the power of *Protectors*, &c. & the eyes of the wicked world; and that they writ their bookes with such a wary and well fenced skill, I mean, to overcast with dark and sullen shadowes, and slye pretences of likes & secret riddles drawn out of the midst of deep knowledge and secret learning, that it's impossible for any but the wise and well given, to approach or come near the matter.

14. And therefore it is, that when the godlesse and unlearned men, hovering over gaine and honour, presume against *Minervas* will to handle these words, when the things should rather be handled (for nothing is soft and gentle as speech, especially so throughly tempered) and yet all besides the secret meaning, thrust up in deep knowledge: then if these wayes and phantasies they practise & set on work as fast

fast (as their fingers itch) and misse as fast (as they must needes doe) they say they followed our rules and precepts, and put our work in practice, and found them false, that were as if a cunning Archer and Huntsman had delivered as darke rules of shooting and hunting unto his Countrey-men, and these by chance had fallen into the hands of another wild and untaught Nation, which simply misled by mistaking his drift and meaning, had made them ploughs to shoot in, and gored their Oxen to their game, and then missing of their purpose, cryed out and blamed the Arts of shooting and hunting, & sought to blow away & abuse the man that taught them: would not a wise Judge hold and deem both these and them, and all other busie-bodies, that doe use to mine and dig in other mens dealings, to be sent unto their own trade and businesse, wherefore they were made and fashioned? and to let the rest alone for the right owners? and for those of *Hermes* house, do not think they make claim, sue, and recover their own in open court, as others use (that were away in such a wicked world, to lose land, life and all together quickly) but in the secret sort, which falleth out within the compasse of your reproof. Neither would I have you fol-

follow too hard, and be so earnest upon the next reason, that albeit our men had cause to hide their works and practice, yet they would have shewn the fruit and effect thereof, advancing themselves, as others doe, to Honour and Pleasure, and not have lived like the refuse of the world, in such mean plight and wretchednesse; for that is the lightest of all other, though it seem greatest: if I list to rifle in the rolls of ancient Records, I could easily finde and shew you, that although the most part of people live in this harmlesse and safe estate, which I told you, yet some again were Kings, and men of great place and dignity (and yet I think by remainder, and not by purchase, so;) but I love not this kind of reasoning; let them that thirst, go to the fountaine, and as I remember, that in the houshold of *R. Crucian* Riches are made but Servants, & not Masters & Rulers, becaus they be, for the most part, unruly and ambitious; and for that cause they have no liberty granted them, but are enjoynd to serve lowly their betters, and to look no further; so that if our men were happy, or at least lovers of the same, their riches ought to be imployed in their own service, that is, to win Wisdome and Vertue, and not sent out to wait upon I know not what strangers, Honour

nour and Pleasure; which, as they be strangers, yea, and dangerous strangers, lying open (as all high things do) to the blast of Envy, so most commonly they will not be ruled, no more then they which got them, and then rebelling against them which are their Lords and Rulers, doe overthrow an happy estate.

15. Wherefore, what marvel is it if our men did this, when they did no more then wisdom requires, nor any more then all wise men have ever taught and followed? thinking and calling it an heavenly life, because it sunders the heavenly mind from the earthly body; not (as *Pliny* writes of *Hermeticus*) by sending the same out of the body to gather and bring home newes, but by an high contempt of earthly matters, and flying up to divine thoughts, not with the golden feathers of *Euripides*, but with the heavenly wings of *Plato*.

16. And therefore this same divine man makes that minde alone the whole man, the body of a thing that is his, and belonging unto him, but unto his, that is the body; and, as I may terme them, his mans men. And this thing also *Bias* before him, did as well performe, when at the spoyle of the City, having leave, he took not

not his carriage with him, and answered to the check of his friends, that he carried all his own things with him, which was nothing but a naked body.

*Aristotle* is of the same minde with *Plato*, as appeares notably in his last Book of Manners, where he hath laid down many sound reasons why this life is best, and so by wise men, is and ought to be taken; because it is, saith he, the most quiet life, and fullest of true delight, and with all things needfull best stored; for indeed it wanteth nothing; for what? as a minde is divine in respect of a body, so is the life of it, which is that we speak of, in regard of a civil and worldly life. And againe, if our mindes are our selves, it were meet to lead our own life before strangers: but last of all, because God, our onely pattern, leadeth no other life but this. I might be very large, if I list to seek about and traverse this matter: but here is enough to shew the purpose and reason our men of *Egypt* had; it was in their choice to chuse this kinde of life which the world so despiseth: but how if I could bring them in bereaved of all choice and free-will, and driven by force of necessity to do the same? would not that stop the widest mouths, think you, in all this lavish company? let us know first, that the

minde of man being come from that high City of Heaven, desireth of her self to live still that heavenly life, that is the blessed life above described; and if there be any let, as there is likely it is, in the weight and grosnesse of our body, over-weighing our mindes down to the ground, and to all their own muddy matter; then that our men, after they have got this golden Stone, so famous in the world, do not, as they think, and would doe, straightwayes run to their Coffers; but first and chiefly gild their bodies with it: wherefore after that, by that mighty, fine and temperate Medicine, they have scoured out of all grosnesse and distemper of the body, the onely lets to understanding and good manners, as we shall heare hereafter, and thereby leave the mindes at large, and almost at her first freedome; she, and so they together laying aside, and, as it were, casting down all earthly matters, must return to their own former life again; so far, I mean, as the condition and state of man will suffer: and so put case you find your own dark and dusky eye-sight, so soone taken with every foule, vaine and worldly fancy, yet you must not judge these heavenly men thereby, but think the most sharp and clear sight of their understanding easily able to see the blemish

and

and to avoide the Call of common love.

18. Wherefore, to close up this point at last, sith this happy craft of *Hermes*, for ought that they know, may be true and honourable; let the common and unlearned sort stay their judgement, and leave the triall sifting of any further matter unto the wise and learned, and there in all directions, if they have none of themselves, might learn better advise, before for the fault of some, they turn to any raging counsel, and bend the edge of Authority against all.

19. I grant, that as in all good Arts, so in this, because it is the secretest; there be some drones crept in among the friends: what then, as they are of another kinde, or never begotten by *Hermes*, or any of his sons, so no reason they should slander the Name and House of *Hermes*, but bear the burden of their own faults; them may be sorted out and known from the holy stinged and profitable Bee: first, by their bigness in words and braggs, and then (as followeth lightly by the course of kinde) by their stingless and unarmed weakness in all defence of learning; and thirdly, by their sloth and idleness; for although they never leave stirring,

yet, as *Seneca* saith, *operose nihil agunt*, they painfully do nothing, because all they do is to no purpose, all is fruitlesse and unprofitable. But *Diocleſian* lacked this discerning wisdome, and rashly ranne upon all, and burnt the Booke, much like that part of *Lycurgus*, who for the drunkennesse of the people, cut downe the Vines; had it not been better to have brought the springs of water nearer, and to have bridled, as *Plato* saith, that made good with the sober?

Even so the Emperour might with better advice have tempered the heat of *Alchimy* with the cooling Card of Discretion, and made it an Art lawfull for a small number onely, and with like charge to be practiced, which had been a Counsel worthy wise Princes, neither to let the hope of so great a Treasure goe for a small losse, nor yet upon uncertaine hopes, be it never so great, to lose a certaine great thing, to wit, the life and goods of his Subjects well and orderly bestowed. Now let us joyne Art and Nature together, to know all things past, present, and to come; that Long Life, &c. may be with the more pleasure enjoyed; for after this methodically *Holy Guide*, Knowledge,

ledge, the reſt will be imperfect: then Knowledge compleats Happineſſe, Long Life perfects Knowledge; Health comforts Long Life: Youth pleaſes Health; Riches rejoyce Youth; Youth embraces Wiſdome and Vertue, &c. which you ſhall finde all in order.

THE

# Holy Guide,

Leading the way to

## Vnite Art and Nature:

In which is made plain

*All things past, present, and to come.*

By JOHN HEYDON Gent φιλομος,
*A Servant of God and Secretary of Nature.*

*Thus have I declared unto you the descent of the secret power of Nature from GOD, even to this Earth.*
The Harmony of the World, *Book* 1. *Chap.* 1. *Page* 9.

*LONDON*,
Printed by *T. M.* for the Author. 1662.

TO THE
Truly Noble by all Titles,
Sir *Ralph Freeman*,
Baronet, *&c.*

*External, internal, and eternal happineſſe be wiſhed.*

THE Roſie Crucians *have a very Excellent opinion* (Moſt honored Sir) *that we ought to labour in nothing more in this*

*this life, then that we degenerate not from the Excellency of the minde, by which we come neareſt to God, and to put on the divine Nature: leſt at any time our mind waxing dull by vaine idleneſſe, ſhould decline to the frailty of our earthly body, and vices of the fleſh. So we ſhould loſe it, as it were caſt down by the dark precipices of perverſe Luſts.*

*Wherefore we ought ſo to order our mind, that it by it ſelfe, being mindfull*

*of*

*of its own dignity and excellency, ſhould alwayes both think, doe, and operate ſomething worthy of it ſelf: But the knowledg of divine Science doth only and very powerfully perform this for us, when we by the remembrance of its Majeſty, being always buſied in divine Studies, do every moment contemplate divine things, by a ſage and diligent inquiſition, and by all the degrees of the Creatures aſcending even to the Arch-type him-*

*himself, to draw from him the secret Practick, Theory of Art and Nature, according to the doctrine of the* Holy Guide, *which those that neglect, trusting onely to naturall and worldly things, are wont often to be confounded by divers errours and fallacies, and very oft to be deceived by evil spirits.*

*But the understanding of the* Holy Guide *purgeth the mind from errors, and rendreth it divine; giveth infallible power to our*

Ro-

Rosie Crucian Guide, & *driveth far the deceits & obstacles of all evil* Spirits, *& together subjects them to our commands ; yea, it compells good* Angels, *and all the powers of the world unto our service,* viz. *The vertue of our Art being drawne from the* Arch-Type *himself: To whom when we ascend, all Creatures necessarily obey us, and all the Quire of Heaven do follow us.*

*Seeing therefore (Learned Sir) you have a Divine and Immortal*

*soule given you, which seeing the goodnes of the Divine Providence, a well disposed fate, and the bounty of Nature have in such manner gifted, that by the acuteness of your understanding & perfectnesse of senses, you are able to view, search, contemplate, discern and pierce thorough the pleasant Theatre of Naturall things, the sublime house of the Heavens, and most difficult passages of Divine things.*

I

*I being bound to you by the band of these your great vertues am so far a debtor, as to communicate without Envy the true account of all opinions, these Rules, which we have read & learned, especially their precious Medicines & their greatest secrets of the* Pantarva, *&c. with their gift of healing, according to our complexion and capacity.*

*We present therefore now to you, a compleate worke in the* Holy Guide,

*which*

*which we have perfected with diligent care, and very great labour and pains both of mind and body: and though it be rude and unpolished in respect of words, yet it is truly elaborate in respect of matter: wherefore I desire this one favour, that You would not expect the grace of an Oration, or the Elegancy of Speech in this Book, which we wrote long since and revised in our dayes of mourning, for the death of our fellow-*

*Priso-*

*Prisoner* John Hewit, *Doctor of Divinity, and others, who were spitefully thrust into Gaole with us, and many cruelly murdered by the Tyrant* Cromwell, *because they loved our Soveraign Lord the* KING.

*And we expected to suffer for our Loyalty to His Sacred Majesty the* KING; *but our Estates ransomed our Lives, &c.*

*Againe, We have chose the lesse Elegancy*

of Speech, abundance of matter succeeding in the place thereof; but seeing without doubt, many scoffing Sophisters will conspire against mee, especially of those who boast themselves to bee allyed to GOD, and fully replenished with DIVINITY; And the sect of self affectors, that will (unlesse some Judicious Patron bee fixed to the Fronticepiece, as the beames of the Sunne to correct their sawcy

*ſawcy peering with blind-neſſe*) *not onely diſgorge their envy in words, but judge and condemne to the Fire the things, even before they have read or rightly underſtood any thing of them, becauſe theſe* MEDICINES *agree not with their Bodies, nor ſuch ſweet Flowers with their noſe. And alſo by reaſon of that ſparke of hatred, long ſince conceived againſt me for my loving and ſerviceable*

endeavours to help the Royall Party to restore the KING, and yet scarce containing it selfe under the Ashes. Therefore, Dear Sir, We further submit the Rules ascribed by me to the merits of your Vertue, and now made yours, to your censure, and commend it to your Protection, that if the base and perfidious Sophisters would defame it by the grosse madnesse of their envy and malice, You would by the perspicacy

*cacy of your discretion & candour of Judgement, happily protect and defend it and me.*

Your most humble Servant
and true Honourer,

*John Heydon.*

# BOOK. II.

## Chap. I.

1. *Of the wonderfull Secrets of* Numbers, 2. *of their Signification.* 3. *How* Moſes *ſhewed ſo many ſigns by them.* 4. *How* Joſhua *made the* Sun ſtand ſtill *by* Numbers. 5. *How by* Numbers Elijah *called down fire from heaven upon his enemies.* 6. *How by theſe following* Numbers *the* Roſie Crucians *foreknow all future things;* 7. *command whole Nature, have power over* Devils, *and* Angels, *and do Miracles, &c.* 8. *How by this* Number *a* River *ſpake to* Pythagoras.

I Have obſerved, that the *Numbers* which are now vulgarly uſed amongſt *Arithmeticians* and *Calculaters*, have been in old time much more eſteemed then they are now; the order of them is

made after this manner, 1.2.3.4.5.6.7.8.9. to which is added a note of privation signed with the mark 0, which although it signifie no Number, yet it makes others to signifie, either tens, or hundreds, or thousands, as is well known to *Arithmeticians.* The vertues and signification of these Numbers, the *Hebrews* are of opinion were delivered to *Moses* by *God* himself upon Mount *Sinai*, and then by degrees of succession without the Monuments of *Figures* or *Letters* was untill the time of *Esdras* delivered to others by word of mouth onely, as the *Pythagorean* opinions were formerly delivered by *Archippus* and *Lysinus*, who had Schooles at *Thebes* in *Greece*, in which the Scholars keeping the precepts of their Masters in their memory, did use their wits and memory instead of Books.

2 *Moses* delivers a double Science of this *Art*; The one of *Bresith*, which they call *Cosmologie*, *viz.* explaining the power of things created, Natural and Celestial, and expounding the Secrets of the Law and Bible by Philosophical reasons.

3. Which truly upon this account differs nothing at all from Natural Magick, in which we believe King *Solomon* excelled; for it is written he was skilled in all things, even from the Cedar of *Lebanon* to the

the *Hyſop* that growes upon the wall.

4. Alſo in *Cattle*, *Birds*, *Creeping things* and *Fiſhes*: All which ſhew he knew the Magicall vertues of Nature and Numbers: The *Roſie Crucians* follow after this, as you may read in my Book of *Geomancy* and *Teleſms*, entitled, *The Temple of Wiſdome*; and in my *Way to Bliſſe*, and *Roſie Crucian Phyſick*.

5. They call the other Science thereof *Mercara*, which is concerning the more ſublime contemplation of Divine and Angelick vertues, and of Sacred Numbers, being a certain Symbolicall Divinity, in which Numbers and Letters are *Ideas* of moſt profound things, and great Secrets. This is the *Roſie Crucian Infallible Axiomata*, which teacheth of Angelicall Vertues, Numbers, and Names in the *Hebrew*, alſo of the Conditions of Spirits and Souls in the *Greek* Numbers and Names, which ſearcheth into the Myſteries of Divine Majeſty as the Emanations thereof; and Sacred Names in *Latine* Numbers and Letters, which he that knoweth, may excell with wonderfull Vertues, as that when he pleaſeth, he may know all things *paſt*, *preſent and to come*; and command whole Nature, have power over *Devils* and *Angels*, and do Miracles. By this they ſuppoſe that *Moſes* did ſhew ſo many ſignes,

and

and turned the Rod into a *Serpent*, and the Waters into Blood, and that he sent *Frogs*, *Flyes*, *Lice*, *Locusts*, *Caterpillers*, *Fire*, with *Haile*, Botches and Boyles on the *Egyptians*, and slew every first-born of man, and beast; and that he opened the Seas, and carried his thorow, and brought Fountains out of the Rocks, and Quailes from Heaven, that he sent before his clouds and lightning by day, a pillar of fire by night, and called down from Heaven the voice of the Living *God* to the people, and did strike the haughty with *Fire*, and those that murmured with the *Leprosie*: and on the ill deserving brought sudden destruction, the earth gaping and swallowing them up.

6. Further, he fed the people with Heavenly Food, pacified Serpents, cured the envenomed, preserved the numerous multitude from infirmity, and their Garments from wearing out, and made them Victors over their enemies. To conclude, by this Art of Numbers and Letters, *Joshua commanded the Sun to stand still*; Elijah *called down fire from heaven upon his enemies, restored a dead child to life*, *Daniel* stopt the mouths of the *Lions*; the *three children* sang Songs in the fiery Oven: Moreover, by this *Idea* of Letters and Numbers, the incredulous *Jewes* affirm, that even *Christ* did

did so many Miracles. The *Rosie Crucians* very well know the *Angels* and *Spirits* that govern these Numbers; and therefore deliver Charmes against *Devils*, and their bonds, and the manner of Conjurations; for against Diseases, they heard a Brother make a Spirit cry out,

Οι μοι τῶν Τριπόδων ——

7. *Pythagoras* was not onely initiated into the *Mosaical* Art of numbers, but arrived also to the power of working *miracles*; as his going over a River with his Companions testifies that he speaking 80. & Π in a Table to the River, the River answering him again with an audible & clear voice, Χαῖρε Πυθαγόρα, *Salve Pythagora*; that he shewed his thigh to *Abaris* the Priest, and that he affirmed that it glistered like Gold, and thence pronounced that he was *Apollo*; that he was known to converse with his friends at *Metapontium* and *Tauromenium*; (the one a Town in *Italy*, the other in *Sicily*, and many dayes journey distance) in one and the same day. This makes good my *Apologue* at the beginning of *A new Method of Rosie Crucian Physick*, and the *way to Bliss*.

8. *Porphyrius* and *Jamblicus* report very strange things of him, which I willingly omit:

omit: I shall onely adde his Predictions of Earthquakes, or rather, because that may seem more naturall, his present shaking of Places in Cities, his silencing of violent Winds and Tempests; his calming the rage of the Seas and Rivers, &c. which skill *Empedocles*, *Epimenides*, *Cathartes*, and *Abaris* having got from him, they grew so famous, that *Empedocles* was surnamed *Alexanemus*; *Epimenides*, *Cathartes*, and *Abaris*, *Æthrobates* from the power they had in suppressing of stormes and winds, in freeing of Cities from the Plague, and in walking aloft in the Aire: which skill enabled *Pythagoras* to visite his friends after that manner at *Metapontium* and *Tauromenium*, in one and the same day.

## CHAP. II.

1. *Of the Power* 2. 3. *and Vertues* 4. 5. *of* Hebrew, 6. 7. Greek *and* 8. Latine Letters, *when the Numbers are attributed to them.*

1. THe *Pythagoreans* say that the very *Elements of Letters* have certaine divine Numbers, by which collected from proper names of things, you may draw conjectures concerning Secret things to come.

And

2. And there is an uneven Number of Vowels of impoſed names, which did betoken Lameneſſe, or want of Eyes, and ſuch like misfortunes, if they be aſſigned to the right ſide parts: but an even number to them of the left: And by the Number of Letters you may finde out the ruling Planets of any one that is borne, and whether the Husband or Wife ſhall dye firſt, and know the proſperous or unhappy events of the reſt of our works.

3. The *Latine*, *Greek*, and *Hebrew* Letters deputed to each Number, I ſhall ſhew you, being divided into three Claſſes, whereof the firſt is of *Vnites*, the ſecond of *Tens*, the third of *Hundreds*; and ſeeing in the *Roman* Alphabet there are wanting foure to make up the Number of twenty ſeven Characters, their places are ſupplyed with I. and U. ſimple Conſonants, although the *Germans* for *hu* the Aſperate uſe a double *w*. the true *Italians* and *French* in their Vulgar ſpeech put *G* joyned with *V.* inſtead thereof writing thus, *Vuilhelmus*, and *Guilhelmus*.

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 20 | 30 | 40 | 50 | 60 | 70 | 80 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| A | B | C | D | E | F | G | H | I | K | L | M | N | O | P | Q | R |

| 90 | 100 | 200 | 300 | 400 | 500 | 600 | 700 | 800 | 900 |
|---|---|---|---|---|---|---|---|---|---|
| S | T | U | X | Y | Z | I | V | Hi | Hu |

*Greek.*

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| α | β | γ | δ | ε | ζ | η | θ | ι | κ | λ | μ | ν | ξ | ο | π | ρ | σ |

| 19 | 20 | 21 | 22 | 23 | 24 |
|---|---|---|---|---|---|
| τ | υ | φ | χ | ψ | ω |

*Capitalls.*

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 20 | 30 | 40 | 50 | 60 | 70 | 80 | 90 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| A | B | Γ | Δ | E | ϛ | Z | H | Θ | I | K | Λ | M | N | Ξ | O | Π | Ϟ |

| 100 | 200 | 300 | 400 | 500 | 600 | 700 | 800 | 900 |
|---|---|---|---|---|---|---|---|---|
| P | Σ | T | Υ | Φ | X | Ψ | Ω | Ϡ |

*Now the Classes of the Hebrew Numbers are these.*

| 9 | 8 | 7 | 6 | 5 | 4 | 3 | 2 | 1 |
|---|---|---|---|---|---|---|---|---|
| ט | ח | ז | ו | ה | ד | ג | ב | א |

| 90 | 80 | 70 | 60 | 50 | 40 | 30 | 20 | 10 |
|---|---|---|---|---|---|---|---|---|
| צ | פ | ע | ס | נ | מ | ל | כ | י |

| 900 | 800 | 700 | 600 | 500 | 400 | 300 | 200 | 100 |
|---|---|---|---|---|---|---|---|---|
| ץ | ף | ן | ם | ך | ת | ש | ר | ק |

Now

Now if you desire to know the Ruling *Planet* of any that is borne, compute his name, and of both his Parents, through each Letter according to the Countrey he was born in, and the Number above written, and divide the summe of the whole being gathered together by 9. substracting it as often as you can; and if there remain a unity, or 4. both signifie the *Sun*; if 2. or 7. both signifie the *Moon*, but three *Jupiter*; five *Mercury*; six *Venus*; eight *Saturn*; nine *Mars*. And the reasons thereof I have shewed you in my Book of *Geomancy* and *Telesmes*, entituled, *The Temple of Wisdome*.

In like manner, if you desire to know the *Ascendant* of any one that is borne, compute his name, and of his Mother and Father, and divide the whole collected together by 12. if there remain 1. it signifies the *Lion*; if *Juno* 2. *Aquarius*; if 3. *Capricorn*; if 4. *Sagittarius*; 5. *Cancer*; if *Venus* 6. *Taurus*; if *Palladium* 7. *Aries*; if *Vulcans* 8. *Libra*; if *Mars* his 9. *Scorpio*; if 10. *Virgo*; if 11. *Pisces*; if *Phœbus* 12. they represent *Geminos*.

6. And now let no man wonder that by the Numbers and Letters all things may be knowne, seeing the *Pythagorean Philosophers* and *Rosie Crucians* testi-

teſtifie the ſame: in thoſe numbers lie certain hidden myſteries, found out by few; for the moſt High created all things by Number, Meaſure and Weight, from whence the truth of Letters and Names had its original, which were not inſtituted caſually, but by a certain Rule, although unknown to us.

7. Hence Saint *John* in the *Revelation* ſaith, Let him which hath underſtanding compute the Number of the name of the Beaſt, which is the Number of a man; yet theſe are not to be underſtood of thoſe names, which a diſagreeing difference of Nations, and divers Rites of Nations, according to the cauſes of places, or education have put upon men, but thoſe which were inſpired into every one at his birth, by the very Heavens, with the conjunction of the Stars.

8. Moreover, *Tucer*, *Rabanus*, and *R. Lully* have dedicated to the Elements and Deities of Heaven, ſacred Numbers; for to the Aire they have deſigned the number eight, and to Fire five, to Earth ſix, to Water twelve. Beſides unity is aſcribed to the Sun, in which God put his Tabernacle; and that this alſo is of *Jupiter*, doth the Cauſative power of his Ideal and intellectual Species teſtifie, who is the Head and the Father of the Gods, as Unity

unity is the beginning and Parent of Numbers, 1. engraven in Brasse, they say bringeth a Spirit, in the shape of a black man standing, and cloathed in a white Garment, girdled about, of a great body, with reddish eyes, and great strength, and he appeares like a man angry, and he giveth Boldness, Fortitude, & makes a man lofty.

## CHAP. III.

### The Number of Happiness.

1. 2. *The* Pythagorick *Names or Nature of a* Monad *or* Unite. 3,4. *applyed to the first dayes work*: 5.6. *What are the upper waters*: 7.8. *And that souls that descend* εἰς γένεσιν, *are the* Naiades *or* Water Nymphs, *in* Porphyrius: 9. *That matter of it self is unmovable*: 10. R. Bechai *his Notation very happily explained in my* 11. Temple of wisdome: 12. *of the Number* One, *and the signification, and what Angel rules it.*

1. I Admire the goodness of *God* towards his Creatures, how fit the Number is to the Nature of every dayes work: And so I conclude, that *God* ordered it so on purpose, and that in all probability *Pythagoras* was acquainted with his *Axiomata*, and that was the reason the *Pythagori-*

*reans* made such a deal of do with Numbers, as you shall find in Order, putting other conceits upon them then any other *Arithmeticians* do; and that therefore if such Theorems as the *Pythagoreans* held, be found suitable and complyable with *Moses* his Text, it is a shrewd presumption that these are the right *Rosie Crucian Axiomata* thereof.

2. *Philo* makes this first day spent in the Creation of immaterial and spiritual beings, of the intellectual world, taking it in a large sense for the *Mundus vitæ*, the world of life and forms: And the *Pythagoreans* call an εἶδος Form, and Ζωὴ *Life*. They call it Ζηνὸς πύργος, or the *Tower of Jupiter*, giving also the same name to a Point or Center; by which they understand the vital Formality or Center of things: the *Rationes Seminales*: and they call an unite also λόγος σπερματίτης, which is *Seminal Form*; But a very short and sufficient account of *Philo*'s pronouncing that *Spiritual substances* are the first dayes work, is, That as an Unite is indivisible, you cannot make two of one of them, as you may make of one piece of corporeal Matter two by actual division or severing them one piece from another; wherefore what was truly and properly created the first day, was immaterial, indivisible, and Independent

pendent of the matter, from the higheſt Angel to the meaneſt *Seminal Form*.

3. And for the potentiality of the outward Creation, ſith it is not ſo properly any real being, it can breed no difficulty; but what ever it is, it is referrible fitly enough to incorporeal things, it being no object of ſenſe, but of intellect, and being alſo impaſſible and undiminiſhable, and ſo in a ſort indiviſible; the power of God being undiminiſhable, and it being an adæquate conſequence of his power; wherefore this potentiality being ever one, it is rightly referred to the firſt day. And in reſpect of this the *Pythagoreans* call an Unite ὕλη, as well as the *Binary*, as alſo ἀλαμπία & σκοτωδία, which names plainly glance at the dark potentiality of things, ſet out by *Moſes* in the firſt dayes Creation.

Νυκτὸς δ' αὖ διθῆ τε καὶ ἡμέρα ἐξεγένοντο. Plato.

*But of the* Night, *both* day *&* skie *were born.*

4. *God* Created now Corporeal matter (as before the world of Life) out of nothing, which univerſal matter may well be called יקיע for extenſion is very proper to corporeal matter; *Caſtellio* tranſlates it *Liquidum*, and this univerſal

Matter is moſtwhat fluid ſtill, all over the World, but at firſt it was fluid univerſally.

5. But here it may be, you will enquire, how this corporeal Matter ſhall be conceived to be betwixt the waters above, and theſe underneath; for what can be the waters above? *Maimonides* requires continued Analogy in the hidden ſenſe of Scripture; as you may ſee in his Preface to his *Moreh Nevochim*: But I need not flie to that general refuge; for me thinks that the *ſeminal forms* that deſcend through the matter, and ſo reach the poſſibility of the parts of the outward Creation, and make them ſpring up into Art, are not unlike the drops of rain that deſcend through the heavens or ayr, and make the earth fruitful; Beſides, the *ſeminal forms* of things be round, and contracted at firſt, but ſpread when they bring any part of the poſſibility of the outward Creation into Art, as drops of rain ſpread when they are fallen to the ground, ſo that the Analogy is palpable enough, though it may ſeem too elaborate, and curious. We may add to all this, concerning the *Naiades*, or *Water-Nymphs*, that the Ancients underſtood by them, Τὰς εἰς γένεσιν κατιούσας ψυχὰς κοινὰς δαίμονας (i. e.) a manner of *Souls* that deſcend into the matter

matter and generation, *and this is this number, by which it is said, they raise the dead to life*; wherefore the watery powers may be here indigitated by the name of the upper waters.

6. The frequent complaints that the noble Spirit in *Pythagoreas* and *Plato* make against the incumbrances and disadvantages of the body, make the *Holy Guide* very true and probable; and it is something like our Divines fancying *sheol* to be Created this day.

7. This is consonant to *Plato*'s School, who make the matter unmoveable of it self, which is most reasonable; for if it were of its own Nature moveable; nothing for a moment would hold together, but dissolve it self into infinitely little particles; whence it is manifest, that there must be something besides the matter, either to binde it or to move it; so that the Creation of immaterial Beings was by 1. and is in that respect also necessary.

8. For this Agitation of the matter brought it to my fancy in the second principle of the *Rosie Crucian Physick*, which is the true *Æther*, or rather רוּחַ for it is as liquid as water, and yet has in it the fiery principle of fire, which is the first Element, and made by the number;

as the heavens were, and called שמים because they are אש and מים fire and water; for the round particles, like water (though they be not of the same figure) slake the fierceness of the first principle, which is the purest fire; and yet this fire in some measure alwayes lies within the Triangular intervals of the round particle, as my Book abovenamed declares at large.

9. And this Number 1. is called a number of *Concord*, of *Piety*, of *Friendship*, which is so knit that it cannot be cut into parts; for *Unity* doth most simply go through every number, and is the common measure, Fountain, and original of all numbers, contains every number joyned together in it self intirely, the beginning of every multitude, alwayes the same, and unchangeable; whence also being multiplied into it self, produceth nothing but it self; it is as I told you above indivisible, void of all parts; but if it seem at any time to be divided, it is not cut, but indeed multiplied into *Unities*: yet none of these *Unities* is greater or lesser then the whole *Unity*, as a part is lesse then the whole, it is not therefore multiplied into parts, but into it self. Therefore it is named *Cupid*, because it is made alone, and will alwayes bewail it self, and beyond

beyond it self it hath nothing, but being void of all haughtineſs, or coupling, turns its proper heat into it self: It is therefore the 1. beginning and end of all things; and all things which are, deſire that one, becauſe all things proceeded from one; and that all things may be the ſame, it is neceſſary that they partake of that one: And as all things proceed of 1. in many things, ſo all things endeavour to return to that one 1. from which they proceeded; it is neceſſary that they ſhould put off multitude.

10. One therefore is referred to the high God, who ſeeing he is one, and innumerable, yet creates innumerable things of himſelf, and contains them within himſelf; there is therefore *one God*, *one world of the one God*, *one Sun of the one world*; alſo *one* Phenix in the world, one *King* amongſt *Bees*, one Leader amongſt Flocks of cattel: 1. Ruler amongſt herds of beaſts, and Cranes follow 1. and many other Animals honour Unity; amongſt the members of the body, there is one principal, by which all the reſt are guided, whether it be the *head*, or as ſome will, the *Heart*; there is one *element* overcoming and penetrating all things: *viz. Fire.* There is one thing created of God the ſubject of all wondering which is on

earth, or in heaven; it is actually animal, vegitable, and mineral, every where found, known by few, called by none by its proper name, but covered with Figures and Riddles, without which neither *Alchimie*, nor Natural *Magick* can attain to their compleat end or perfection; from 1. man *Adam* all men proceed, from that one all become Mortal; from that one *Jesus Christ*, they are regenerated.

11. And as St. *Paul* saith, *one Lord, one faith, one baptism, one God*, and father of all, *one Mediator* betwixt *God* and *man*, *one most high Creator*, who is over all, by all and in us all; for there is one *Father*, *God*, from whence all, and we in him, *one Lord Jesus Christ* by whom all, and we by him, *one God holy Ghost*, into whom all and we into him; and in the exemplary world, 1 *Divine essence*, the fountain of all vertues & power, whose name is expressed with one most simple Letter 1. God; And in the intellectual world there is 1. Supream Intelligence, the first Creature, the Fountain of Lives, the *soul of the world*: And in the Celestial world, there is one King of Stars, Fountain of Life, *the Sun*: And in the Elemental world, there is 1. Subject and instrument of all vertues, natural, and supernatural, and that is, *The Philosophers Stone*: And in the lesser world, there is 1.

first

first living, and last dying, and that is the *heart*. And in the infernal world, there is one Prince of Rebellion of Angels, and darkness, and that is *Lucifer*. By this number and Letters of the *Hebrews*, it is said that *Moses* shewed so many signs in *Egypt*. This number signifies *England*, and the King thereof.

12. They say if at 1. of the clock under a fortunate Horoscope you cast One, and Agiel in a piece of Gold, *Agiel* the angel that rules that number will immediately come, and personally attend you and fulfill your desires; by this number *Plato* was born, and the number 45. educated him, this Number Telesmatically engraven in Gold will easily make you understand the first book, *viz.* happiness and its effects.

CHAP.

## CHAP. IV.

# *This Number unites Arts and Nature.*

1, 2, 3, 4. *That Universal Matter is the second dayes Creation,* 5, 6, 7, 8. *fully made good by the Names and Propertie of the Number two;* 9, 10, 11. *its vertues.*

1. How fitly again doth the Number 2. agree with the nature of the work of this day, which is the Creation of Corporeal Matter, and the *Pythagoreans* call the number 2. ὕλη *matter*, and *Simplicius* speaking of the *Pythagoreans*, Εἰκότως ἓν μὲν τὸ εἶδος ἔλεγον, ὡς ὁρίζον ὅπερ ἂν καταλάβῃ καὶ πέρατον, δύο δὲ τὴν ὕλην ὡς ἀόριζον, καὶ ὄγκου καὶ διαιρέσεως αἰτίαν. *They* might well (sayes he) call 1. *Form*, as defining and terminating to certain shape and property what ever it takes hold of, and 2. they might well call *Matter*, it being undeterminate, and the cause of bigness and divisibility, and they have very copiously heaped upon the number 2. such appellations as are most proper to Corporeal matter.

matter. As Ἀσχημάτιςον, Ἀόριςον, Ἄπειρον, unfigured, undeterminated, unlimited, for such is matter it self till form take hold of it. It is called also *Rea* from the fluidity of the matter, Ἄρεία, Ἄρειία, because it affords substance to the Heavens and Stars: Νεῖκος, Μόρος, Θάνατος, (*i e*) contention, fate, and death, for these are the consequences of the soules being joyned with Corporeal matter. Κίνησις, γένεσις, Διαίρεσις, Motion, Generation, and Division, which are properties plainly appertaining to bodies; they call the number 2. also ὑπομονὴ because it is the ὑποκείμενον, the subject that endures and undergoes all the charges and alterations the Active formes put upon it; wherefore it is plain the *Pythagoreans* understood Corporeal matter by the number 2. which no man can deny but that it is a very fit Symbole of division that eminent property of matter.

2. But I might cast in a further reason of the שמים being Created the second day: for the Celestial matter does consist of two plainly distinguishable parts, *viz.* The first Element and the second, or the *Materia subtilissima*, and the round particles, as I said before.

3. And 2 is called number of Science and Memory, and of Light, and the number

ber of Man, who is called another world, and the leſſer world; it is alſo called the number of *Charity and mutual Love*, of *Marriage* & *Society*: The firſt number is of 2 becauſe it is the firſt multitude, it can be meaſured by no number beſides unites alone, the *common meaſure* of all numbers. It is compounded, but more properly not compounded, the number 3 is called the number uncompounded.

4. But the number 2 is the firſt branch of *Unites*, and the firſt procreation: Hence it is called *Generation*, *and Juno* and an imaginable corporation, the proofe of the firſt motion, the firſt form of parity, the number of the firſt equality, extremity, and diſtance betwixt, and therefore the peculiar equity, and the proper Art thereof, becauſe it conſiſts of 2 equally poyſed; it is a number of Conjunction and profit of encreaſe, as it is ſaid by the Lord, *Two ſhall be One fleſh*, and *Solomon* ſaith, *It is better that two be together then one*; for they have a benefit by their mutual ſociety; if one ſhall fall he ſhall be ſupported by the other; *Woe to him that is alone*, becauſe when he falls he hath not another to help him. And if two ſleep together, they ſhall warme one the other; how ſhall one be hot alone? and if any prevaile againſt him, two reſiſt him.

5. And

5. And it is called a number of *Wedlock*, and *Sex*; for there are two Sexes, *Masculine* and *Feminine*, and two Doves bring forth two Eggs; out of the first of which is hatched the Male, out of the second the Female; 2 is called middle, that is capable, that is good and bad partaking; and beginnings of Division of multitude and destruction, and signifies Matter; 2 is also sometimes the number of discord and confusion, of misfortune and uncleanneſſe, whence *Hierom* and *Jovianus* saith, that therefore it was not spoken in the *second day* of the Creation, and God said, *that it was good*, because the number 2 is evil.

6. Hence also it was, that God commanded all unclean Animals should go into the Ark by Couples, because, as I said, the number 2 is a number of uncleanneſs, and is most unhappy in their *Conjurations* and *invocations of Spirits* and *Souls of the dead*, especially any of those that are under the Angels deputed to *Saturn* or *Mars*, for these 2 are accounted by *Geomancers* and *Astrologers* unfortunate. It is also reported that the number 2 doth cause *apparitions of fiery Ghosts and fearfull Goblins*, and bring mischiefs of evil Spirits to them that travel by night; *Pythagoras* saith the unity is God and a good intellect, and that Duality

lity is a Devil, and an evil intellect, in which is a Material multitude; wherefore the *Pythagoreans* say, that 2 is not a number, but a certaine confusion of Unites; and *Eusebius* sayes, that the *Pythagoreans* called Unity *Apollo*, and 2 strife and boldnesse.

7. And 3 *Justice*, which is the highest perfection, and is not without many Mysteries. Hence there were two Tables of the Law in *Sinai*, two *Cherubins* looking to the *Propitiatory*, in *Moses*, two Olives dropping Oyle, in *Zachariah*, two natures in Christ, Divine and Humane: Hence *Moses* saw two appearances of God, *viz.* his face and back parts.

8. By the number 2 also they say, if it be engraven in Copper, it will bring to you a *Genius* that is good for to *procure the love of women*; sometimes print it in *Lapis Lazulus*, and sometimes in *Virgin Wax*, and write the names of the man & woman in *Virgin Parchment*; to which appears *a naked maid having a looking-glasse in her hand, and a chain tied about her neck, and nigh her a handsom young man, holding her with his left hand by the chain, and with his right hand he wil be playing with her hair, and smiling on her*, and these are sent by one of those *Angels* of the number.

9. Also 2 Testaments, 2 Commands of love

love, 2 first dignities, 2 first people, 2 kinds of Spirits, good and bad, 2 intellectuall Creatures, *an Angel and Soul*, 2 great Lights, 2 Solstitia, 2 Equinoctials, 2 Poles, 2 Elements, producing a living Soul, *viz.* Earth and Water. By this number 2 it is said *Elijah called down fire from Heaven upon his enemies.* And the name of God in the Exemplary world is expres'd with two Letters, יה Jah אל Ell. And there are two intelligible substances in the intellectual world, *viz.* an Angel, and the Soul; and two Lights in the Celestial world, the Sun, and the Moon; and two principal seats of the Soul in the lesser world, *viz.* the Heart, and the Brain; and there are two chief of the Devils in the infernall world, *viz. Beemoth* and *Leviathan*, also two things Christ threatens to the damned, *viz. Weeping and gnashing of teeth.*

10. The number 2 is said to signifie a thing lost, and here they enquire whether a man shall be rich or poor.

11. This number is commonly made upon Brass, that which is red or Copper, at the houre of 2, and *Jejajel* is the Angel that rules it, and 325. by that number was this book made.

Chap.

## CHAP. V.

# *The Number of Long Life.*

*The Nature of the Third dayes work, 2. set off by the Number 3. That the most learned doe agree that the Creation was perfected at once, The Notation of* כיכב *strangely agreed with the Notorious conclusions of* the Temple of Wisdom *of the signification of the Number* 3.

1. IN this third day was the waters commanded into one place, the Earth adorned with all manner of plants, Paradise and all the pleasure and plenty of it created, wherein the Serpent beguiled *Eve*, &c. What can therefore be more likely then that the *Pythagoreans* use their Numbers as certain remembrancers of the particular passages of this History of the Creation? when as they call their Number 3. τριτων & θαλασσης (*i. e.*) *Triton and Lord of the Sea*, which is in reference to Gods commanding the water in-

to

to one place, and making thereof a Sea, they call also the *Ternary*, Κίσας ἀμαλθίας & ὄφιων, the former intimates the plenty of Paradise, the latter relates to the Serpent there; but now besides this, we shall finde the *Ternary* very significant of the nature of this dayes work; for first, the earth consists of the 3 Elements in my Book, entituled, *The Temple of Wisdome*: (for the truth of that Book will force it self in here whether I will or no:) And indeed I had no thoughts of this, when I writ that; and then again, there are three grand parts of this third Element necessary to make an Earth habitable, the dry land, the Sea, (whence are *Springs and Rivers*) *and the Aire*: And lastly, there are in vegitables, which is the main work of this day, three eminent Properties, according to my Cousin *Heydons* Philosophy, *viz. Nutrition, Accretion, Generation*; and also if you consider their duration, there be three Cardinal points of it, *Ortus, Arme, Interitus*, you may call in also that *Minerals*, as the *Arabians* call them, which belong to this day as well as Plants, that both Plants and they, and in general all *Terrestial* bodies have the three Chymical principles in them, *Sal, Sulphur* and *Mercury*.

2. As the matter of the Universe came

out in the second day, so the conttiring of this Matter into *Suns* and *Planets* is contained in this fourth day: The Earth her self not excepted, though it is said she was made in the first day, and as she is the nurse of Plants, said to be uncovered in the third, yet as she is a receptacle of Light, and shines with borrowed rayes like the Moon and other Plants, she may well be referred to the fourth days Creation.

3. Nor will this at all seem bold or harsh, if we consider that the learned have already agreed, that all the whole Creation was made at once As for example, the most rationall of all the *Jewish* Doctors, *R. Moses Egyptius*, *Philo Judeus*, *Abraham Judeus*, *Procopius*, *Gareus*, *Cardinal Cajetane*, Saint *Augustine* and the Schooles of *Hillel* and *Samai*; so that leisurely order of dayes is thus quite taken away, & all the scruple that may arise from that *Hypothesis*.

4. Wherefore I say the number 3 is an incompounded number, a holy number, a number of perfection, a most powerfull number; for there are three persons in God, there are three Theological vertues in Religion: hence it is that this number conduceth to the ceremonies of God and Religion, that by the solemnity of which

prayers

prayers and sacrifices are thrice repeated; and the *Pythagoreans* use it in their sanctifications and purifications; and it is most fit in bindings or ligations.

5. And in *Johannes de Spagnet* it was the custome in every Medicine to spit with three deprecations, and hence to be cured. The number of 3 is perfected with 3 Argumentations, long, broad and deep; beyond which there is no progression of demension whence the first number is called square. Hence it is said, that to be a body that hath 3 measures, and to a square number nothing can be added; wherefore *Cardanus* in the beginning of his speech concerning *Heaven*, calls it as it were a Law, according to which all things are disposed; for Corporall and Spiritual things consist of three things, *viz.* beginning, middle and end, by three the world is perfected Hemarmene, necessity and order, (*i e.*) concurrence of causes, which many call fate, and the execution of them to the fruit or encrease, and a due distribution of the increase; the whole measure of time is concluded in 3, *viz.* past, present and to come: All magnitude is continued in 3. Line, Superficies and body: every day consists of 3 intervalls, length, bredth, thickness: Harmonious Musick contains 3 consents in time, *Diapason*, *Hemiolion*;

*miolion, Diateſſaron*: there are alſo 3 kinds of Souls, *vegetative, ſenſitive*, and *intellectuall.* And God orders the world by number, weight, and meaſure; as the number 3 is deputed to the Ideal forms thereof, as the number 2 is to the creating matter, and unity to God the maker of it: *Roſie Crucians* doe conſtitute 3 Princes of the world, *Oxomaſis, Milris, Axamcis*, (i.e.) God, the Mind, and the Spirit; by the 3 ſquare or ſolid the 3 number of 9 of things produced are diſtributed, *viz.* of the ſuperceleſtial in nine, orders of Intelligences; of Celeſtial into 9 Orbs; of inferiour into 9 kindes of generable and corruptible things: Laſtly, in this ternal Orbe, *viz.* 27. all muſical proportions are included, as *Plato* and *Proclus* doe at large diſcourſe.

6. And the number of 3 hath in it a Harmony of 5, the grace of the firſt voice, alſo intelligencie; there are 3 *Hierarchies* of *Angelical Spirits*; there are 3 powers of intellectual Creatures, memory, minde and will: there are three orders of the bleſſed, *viz.* of *Martyrs, Confeſſors* and *Innocents*: there are three quaternians of Celeſtial ſignes, *viz. fixt, movable and common*, and alſo of Houſes, *viz. Angels, Succedents, Cadents.* There are alſo 3 faces and heads in every ſigne, and 3 Lords of each triplicity;

city; there are 3 fortunes amongſt the Planets, 3 graces amongſt the Goddeſſes, 3 Ladies of deſtiny amongſt the infernal crew, 3 Judges, 3 Furies, 3 headed *Cerberus*; you read alſo of three double Hecats.

7. Three moneths of the Virgin *Diana*, three perſons in the ſuperſubſtantiall Divinity, three times, of Nature, Law and Grace; three Theological Vertues, *Faith*, *Hope* and *Charity*; *Jonas* was three dayes in the Whales belly, and 3 dayes was *Chriſt* in the grave.

8. In the Original world there are three Perſons in the Trinity, *viz.* The Father, the Son, the Son, the Holy Ghoſt; and there are three Hierarchies of Angels in the Intellectual world, *viz* Supreme, Middle, and Loweſt; and three degrees of the bleſſed, Innocents, Martyrs, Confeſſors. And there are three degrees of Elements, *viz.* Simple, Compound, thrice Compounded; in the leſſer world there are three parts anſwering the three-fold world, *viz.* the head, in which the intellect growes anſwering to the intellectual world, the breaſt where is the heart the ſeat of life, anſwering to the Celeſtial world; the belly, where the generation is, and the genital members anſwering the Elemental world; and in the infernal world there are three Furies, *viz. Alecto*,

*Magæra*, *Tesiphone*; three infernal Judges, *Minos*, *Aarus*, *Rhadamantus*; three degrees of the Damned, *Wicked*, *Apostates*, *Infidels*.

9. The *Chaos* it self in every first *Analysis* is also three-fold, the Saphire of the *Chaos* is likewise three fold. And here is six parts, which is the *Pythagoreal Senarius*, or numerus Conjugii: In these six the influx of the Metaphysicks, called unity, is sole Monarch, and makes up the seventh number, or Sabbath, in which at last by the assistance of God the body shall rest; againe, every one of these parts is two-fold, and these Duplicities are contrarieties. Here you have twelve, six and six in a desperate division, and the unity of peace amongst them: these Duplicities consist of contrary Natures; one part is good, one bad, one corrupt, one incorrupt; one rational, one irrational; these bad, corrupt, irrational seeds, are the Tares and Sequels of the Curse. This is the *Holy Guide*.

10. *Septem partibus*, saith *Zoroastes*, *insunt duo Ternaria, & in Medio stat unum Duodecim stant in Bello, Tres Amici, Tres Inimici: Tres viri vivificant, Tres etiam occidunt, & Deus Rex fidelis ex sua Sanctitatis Atrio dominatur omnibus, unus super Tres, & Tres super*

*per septem, & septem super Duodecim, & sunt omnes Stipati, Alius cum Alio.*

11. By this number 3 in a *Telesme* of *Tin Jophiel*, carried *Philip* to *Azotus*.

12. The number 3 engraven in Quicksilver fixed according to Art, will bring to you an Angel in the form of a handsome young man bearded, having in his left hand a rod & a Serpent about it, and in his right sometimes he holds a Dart; and he they say conferreth knowledge, eloquence, diligence in merchandizing and gain by Sea; this maketh a man fortunate in gaming, and to win. This number thus engraven, makes men understand the way to Long Life.

CHAP.

## CHAP. VI.

# *The Number of Nature and Health.*

1. *Of the signification of the* Number 4. 2, 3, 4, 5. *how the Corporeal world was universally erected into form and Motion on the fourth day,* 6. *is most notably confirmed by the Titles and Property of the* Number 4. 7, 8. *The* Infallible Rosie Crucian *or* Pythagorick *Oath,* 9. *wherein they swore,* 10, 11. *by him that taught them the Mystery of the Tetractis.* 12. *that the Tetractis was a Symbole of the whole Art, that lay couched in* Numbers *and* Letters: 13, 14. *The mystery of the Number* 4.

1. THe Earth, as one of the Primary Planets, was created the fourth day, and I translate כ תבוכים primary Planets, primary because of ה Emphatically, and Planets because the very Notation of their name implies their Nature, for כוכב is plainly from כי *Ustio*, or *burning*, and נב *extinction*, *Nouns* made from כיה & בבה as חי and אב from חיה and אבה, according to unexceptionable Analogy. And the Earth, as also the rest of the

the Planets, their Nature is such, as if they had been once burning and shining Suns; but their light and heat being extinguished, they afterwards became Opaced Planets; this conclusion seems here plainly to be contained in the *Rosie Crucians* and *Moses*, but is at large demonstrated in my *New method of Rosie Crucian Physick*.

2. Nor is this Notation of כוכב enervated by Alledging that the word is ordinarily used to signifie the fixed Stars, as well as the Planets; for I do not deny, but that in a Vulgar Notion it may be competible to them also. For the fixed Stars according to the imagination of the rude people, may be said to be lighted up, and extinguished, so often as they appear and disappear; for they measure all by obvious sense and fancy, and may well look upon them as so many Candles, set up by Divine Providence in the night, but by day frugally put out for wasting: and I remember *Theodidactus* in his περὶ προνοιας, has so glibly swallowed down the Notion, that he uses it as a special Argument of Providence, that they can burn thus with their heads downwards, and not presently swell out and be extinguished, as our ordinary Candles are; wherefore the word כוכב may very well be attributed to all the Stars, as well fixed as Planets, but to

to the fixed only upon vulgar seeming grounds, to the Planets upon true and Natural; and we may be sure that is that which *Engenius Theodidactus*, The *Rosie Crucian* would aim at, and lay stresse upon, in the Book M. Wherefore in brief ה Emphatical in הכוכבים contains a double Emphasis, intimating those true כבבים or Planets, and then the most eminent amongst those truly so learned. Nor is it at all strange, that so abstruse conclusions of Philosophy should be lodged in this Numeral and Literal Text; for as I have elsewhere intimated, *Moses* has been aforehand with *Rosie Crucians*, the ancient *Patriarks* having had will, and by reason of their long lives, leisure enough to invent as curious and subtle *Theorems* in Philosophy, as ever any of their posterity could hit upon, besides what they might have had by tradition from *Adam*: *And if we find the Earth a Planet*, it must be acknowledged forthwith that it runs about the Sun, which is pure *Rosie Crucian*, and a shrewd presumption that they were taught that mystery by *Moses*: but that the Earth is a Planet, besides the Notation we have already insisted upon, the necessity of being created in this fourth day amongst the other Planets, is a further Argument, for there is no mention of its

Ceeation

Creation in any day else, according to this *Holy Guide.*

The Hebrew is על הארץ, And I have made bold to interpret it, not of this one individual Earth, but of the whole Species: and therefore I render it the world at large, as האדם, is not an individual man, but mankind in general.

3. This fourth dayes Creation is the contrivance of Matter into Suns and Planets, or into *Suns*, Moons and Earths; for the Ætherial Vortices were then set a going, and the Corporeal world had got into a useful order and shape. And the ordering and framing of the Corporeal world, may very well be said to be transacted into the Number 4. four being the first body in Numbers, and therefore preferred before all the vertues, and the foundation and root of all Numbers is four; whence also all foundations, as well in Artificial things as Natural and Divine, are four square, as I shall shew you; and it signifies solidity, which also is demonstrated by a four square figure, and in a Æquilateral pyramid, which figure also is a right Symbole of Light, the rayes entring the eye in a pyramidal form, and Lights now are set up in all the vast Region of the Ætherial Matter which is heaven. The *Pythagoreans* also call this Number

Number σῶμα & κόσμος, body and the world, intimating the Creation of the Corporeal world therein, and further signifying in what excellent proportion and harmony the world was made. See *Cornelius Agrippa.*

4. They call this Number 4. *Armonia* and ἁρμονία & Βακχασμὸν ἐνεγκίεον. *Harmony, Urania,* and the ſtirrer up of Divine fury and extaſie, inſinuating that all things are ſo ſweetly and fittingly ordered in the world, that the ſeveral Motions thereof are as a comely Dame, or raviſhing Muſick, are able to carry away a contemplative Soul into Rapture and extaſie upon a clearer view, and attentive animadverſion of the order and Oeconomy of the Univerſe; and the *Roſie Crucians* in the head of a Catalogue of the moſt famous Law-givers, do much Pythagorize, in the expreſſion of *Moſes*; they ſay that this Number 4. conteins the moſt perfect proportions in Muſical Symphonies; *viz. Diateſſaron, Diapente, Diapaſon,* and *Diſdiapaſon,* τῆς μὲν γὰρ διατετάρων ὁ λόγος ἐπ' τρίτος, &c. For the proportion of *Diateſſaron* is as four to three, of *Diapente* as three to two, of *Diapaſon* as two to one, or four to two, of *Diſdiapaſon* as four to one. I might caſt in alſo the conſideration of that Divine Nemeſis which God hath placed

placed in the frame and Nature of the universal Creation, as he is a distributer to every one according to his works, from whence himself is also called *Nemesis* by *Plato*, ἀπὸ τῆς ἴσης διανεμήσεως: Because he everywhere distributes what is due to every one; this is in ordinary Language, Justice; and both *Philo* and *Plotinus* out of the *Pythagoreans*, affirm that the Number four is a Symbole of justice, all which makes towards what I drive at, that the whole Creation is concerned in this Number four, which is called the fourth day. And for further Eviction we may yet add, that as all Numbers are contained in four vertually, (By all Numbers is meant ten, for when we come to ten, we go back again) so the root and foundation of all the Corporeal Creation is laid in this fourth days work, wherein *Suns*, *Earth*, and *Moons*, and the ever whirling Vortices; for as *Philo* observes, *Pythagorean* like, ten (which they call also Κόσμος, Οὐρανος, & παντέλεια, the World, Heaven, and all perfectness) is made by the scattering of the parts of four thus, one, two, three, four; put these together now and they are ten. Παντέλεια, τὸ πᾶν, the Universe; this was such a secret amongst *Pythagoras* his Disciples, that it was a solemn Oath with them, to swear by him, that delivered to them

them the mystery of the Tetractis Tetrad or Number four.

*I with pure mind by th' Number four do swear*
*That's holy, and the fountain of nature*
*Eternal, parent of the minde, &c.*

5. Thus they swore by *Pythagoras*, as is conceived, who taught them this Mysterious Tradition, had it not (think you) been a right worshipful mystery, and worthy of the solemnity of Religion and of an Oath, to understand that one, two, three, four, make ten, and that ten is all which rude mankind told first upon their fingers, and *Arithmeticians* discover it by calling them Digits at this very day.

There is no likelihood that so wise a man as *Pythagoras* was, should lay any stresse upon such trifles, or that his Scholars should be such fools as to be taken with them; but it is well known, that the *Pythagoreans* held the motion of the Earth about the Sun, which is plainly implyed, according to the *Holy Guide* of this fourth dayes work. So much of his secrets got out to common knowledge and fame as I conceived, that the choicest and most pretious treasure of knowledge being laid open in the *R. C. Infallible Guide* of the fourth day; from thence it was that so much solemnity and Religion was put upon

upon that Number, which he called his *Tetractis*, which seems to have been of two kinds, the one the single number of four, the other thirty six made of the four first *Masculine* numbers. And the four first *Feminine*, *viz.* 1, 3, 5, 7. and 2, 4, 6, 8. wherein you see that the former and more simple *Tetractis* is still included and made use of; for four here takes place again in the assignment of the *Masculine* and *Feminine* numbers; whence I further conceive, that under the number of this more complex Tetrad, which conteins also the other in it, he taught his Disciples the Mystery of the Creation, opening to them the nature of all things, as well *Spiritual* as *Corporeal*, Ὁ γὰρ ἄρτιος & ἀεινμὸς τομετικὸν ἔχει καὶ παθητικὸν, ὁ δὲ περιττὸς τὸ ἄτμειτον καὶ ἀπαθὲς καὶ διατήειον. Διὸ ὁ μὲν θῆλυς ὀνομάζεται ὁ ἄρσην, as *Plato* writes, for even number carries along with it divisibility, but an odd number indivisibility, impassibility, and activity, wherefore that is called *Fœminine*, this *Masculine*.

6. Wherefore the putting together of the four first *Masculine* numbers to the four first *Feminine*, is the joyning of the *Active* and *Passive* principles together, matching the parts of the matter, with congruous forms from the world of Life, so that I conceive the *Tetractis* was a Symbole

bole of the whole Syſteme of *Pythagoras* Philoſophy: which is the very ſame *with the Moſaical or Roſie Crucian Infallible Axiomata*; and the root of this *Tetractis* is ſix, which ſignifies the ſix dayes work.

7. And Fowle and Fiſh were made by the number four; for there is affinity betwixt them, becauſe Fowle frequent the water in their kind; and the Elements themſelves of Air and water are very like one another; beſides, the fins of fiſhes and wings of Birds, the Feathers of the one, and Scales of the other are very *Analogical*; they are both alſo deſtitute of *Ureters*, Dugs and Milk, and are *Oviparous*, further their Motions are mainly alike. The Fiſhes as it were flying in the water, and the Fowls ſwimming in the Air, according to that of the Poet concerning *Dædalus*, when he had made himſelf wings.

*Inſultum per iter gelidas enavit ad Arctos.*

Caſt in this alſo, that as ſome Fowls dive and ſwim under water, ſo ſome Fiſhes flie above the water in the air for a conſiderable ſpace, till their Fins begin to be ſomething ſtiffe and dry.

8. The number four is the firſt four ſquare plain, which conſiſts of two proportion;

portions, whereof the first is of one to two, and of two to one, the later of two to four, and it proceeds by a double procession and proportion, *viz.* of one to one, and of two to two, beginning at one and ending at four; which proportions differ in this, that according to *Arithmetick* they are unequal to one the other, but according to *Geometry* are equal; therefore a four square is ascribed to God the Father, and also contains the mystery of the whole Trinity. for by its single proportion, *viz* by the first of one to one, the unity of the paternal substance is signified, from which proceeds one Son equal to him; by the next expression also simple, *viz.* of two to two, is signified by the second expression the *Holy Ghost* from both; that the Son be equal to the Father by the first expression: and the Holy Ghost be equal to both, by the second expression.

Hence the super-excellent, and great name of the Divine Trinity of God is written with four letters, *viz. Jod, He,* and *Vau, He;* where it is the aspiration, *He,* signifies the proceeding of the Spirit from both: for *He* being duplicated terminates both Syllables and the whole name, but is pronounced *Jeova,* as some will have it, whence that *Jovis* of the Heathen;

which the Ancients did picture ♃ with four ears, whence the number four is the Fountain and Head of the whole Divinity, and the *Pythagoreans* call it the perpetual Fountain nature; for there are four degrees in nature, *viz.* to be, to live, to be sensible, to understand; there are four motions in nature, *viz.* Ascendant, Descendant, going Forward, Circular.

9. There are four Angles in the Heaven, *viz.* Rising, Middle, Falling of the Heaven, and the Botom of it; there are four Elements under Heaven, *viz.* Fire, Air, Water Earth; according to these there are four triplicities in Heaven. There are four first qualities under the Heaven, *viz.* cold, heat, driness, and moisture; for these are the four humours, blood, flegme, choller, melancholy; there are four parts of a year, *Spring*, *Summer*, *Autumne*, and *Winter*; also the wind is divided into *Eastern*, *Western*, *Northern*, and *Southern*; there are also four Rivers of Paradise, *viz.* *Pyson*, *Gihon*, *Hiddekel*, and *Perath*; and so many infernals, *viz.* *Phlegeton*, *Cocitus*, *Styx*, *Acheron*.

10. And the number four makes up all knowledge; first it fills up every simple progress of numbers with four terms, *viz.* with one, two, three, and four, constituting the number ten; it fils up every difference of

of numbers, the one even, and containing the first odd in it, it hath the grace of the fourth voyce. Also it contains the instrument of four strings, and a *Pythagorean Diagram*, whereby are found out first of all Musical tunes; and all Harmony of Musick for double, treble, four times double, one and a half, one and a third part, a concord of all, a double concord of all, of five of four, and all consonancy is limited within the bounds of the number four; It doth also contain the whole of *Mathematicks* in four terms, *viz.* point, line, superficies, and profundity: it comprehends all nature in four terms, *viz.* substance, quality, quantity, and motion; also all natural Philosophy, in which are the seminary vertues of nature, the Natural springing, the growing Form, and the *Compositum*: Also *Metaphysicks* is comprehended in four bounds, *viz.* being, essence, vertue, and action; Moral Philosophy is comprehended with four vertues, *viz.* Prudence, Justice, Fortitude, Temperance. It hath also the power of Justice for Times or Termes in the year at *Westminster*-Hall; all manner of Cases are Tried and Suits in Law, to the content of the people. Hence a fourfold Law of Providence from God; fatal from the soul of the world, of Nature from Heaven, of

Prudence from man; Of this you may be better satisfied in my Book entituled, *The Idea of the Law, &c.*

11. There are also four Judiciary powers in all things being, *viz.* the Intellect, Discipline, Opinion and Sense: It hath also great power in calling of Names, of Spirits and Angels, and in Predictions, and in all Mysteries; hence the *Rosie Crucians* do ratifie the Number 4 with an Oath, as if it were the number that God had fixed on them, to confirme their Faith, as appeares in these Verses;

Οὐ μὰ τὸν ἡμεέρα ψυχᾶ πὰραδόντα τετρακτὸν
Πᾶσαν ἀεννάȣ ῥιζαν ἔχειφ ύσεως.

*i. e.*

*By him that did to us disclose*
*The* Tetrads *Mysterie:*
*Where Natures found that overflows,*
*And hidden root doth lie.*

Now there are four Gospels received from 4. *Evangelists* throughout the whole Church; the *Hebrews* received the chief name of God written with four Letters: Also the *Egyptians*, *Arabians*, *Persians*, *Magitians*, *Mahumetans*, *Grecians*, *Tuscans*, *Latines*, write the name of God with onely foure Letters, *viz.* thus, *Thet*, *Alla*, *Sire*, *Orsi*, *Abdi*, Θεὸς, *Esar*, *Deus*. In the Original

nal world, from whence the Law was received, The Name of God is written with four Letters יהוה In the intellectual world whence the fatal Law was received, there are four Triplicities, or intelligible Hierarchies, *Seraphim*, *Cherubim*, *Thrones*; *Dominations*, *Powers*, *Vertues*; *Principalities*, *Archangels*, *Angels*; *Innocents*, *Martyrs*, *Confessors*: And there are four Angels, ruling over the four Corners of the world, *viz.* *Micahel*, *Raphael*, *Gabriel*, *Uriel*; four Rulers of the Elements, *Seraph*, *Cherub*, *Tharsis*, *Ariel*; four consecrated Animals, the Lion, the Eagle, Man, a Calf; four Triplicities of the Tribes of *Israel*; *Dan*, *Asser*, *Nephtalim*; *Judah*, *Issachar*, *Zabulun*; *Manasseh*, *Benjamine*, *Ephraim*; *Reuben*, *Simeon*, *Gad*; four Triplicities of Apostles, *Matthias*, Peter, *Jacob* the elder; *Simon*, *Bartholomew*, *Matthew*; *John*, *Philip*, *James* the younger; *Thaddeus*, *Andrew*, *Thomas*; four Evangelists, *Matthew*, *Mark*, *Luke* and *John*.

12. The Celestial World is constituted by the Law of Nature: four Triplicities of Signes, *Aries*, *Leo*, *Sagittarius*; *Gemini*, *Libra*, *Aquarius*; *Cancer*, *Scorpius*, *Pisces*; *Taurus*, *Virgo*, *Capricornus*; four Elementary Stars and Planets, *Mars* and the *Sun*, *Jupiter* and *Venus*, *Saturn* and *Mercury*, the fixed *Stars* and the *Moon*.

Four qualities of the Celestial Elements, Light, Diaphanousnesse, Agility, Solidity, where Generation and Corruption is according to the Elemental Law; there is Fire, Aire, Water and Earth; and foure qualities, Heat, Moysture, Cold, Dryness; and four kinds of mix'd bodies, Animals, Plants, Metals, Stones; four kinds of Animals, Walking, Flying, Swimming, Creeping; and four things answer the Elements in Plants, *viz.* Seeds, Flowers, Leaves, Roots; so in Metals, Gold, Iron, Copper and Tin, Quicksilver, Lead and Silver; and in Stones there are four answer the Elements, bright and burning, light and transpareant, clear and congealed, heavy and dark.

13. In the Law of Prudence, Man, there are four Elements, the Mind, the Spirit, the Soul, the Body; four powers of the Soul, the Intellect, Reason, Phantasie, Sense; four Judiciary powers, Faith, Science, Opinion, Experience; four Moral Vertues, Justice, Temperance, Prudence, Fortitude; four Senses relating to the Elements, Sight, Hearing, Tast and Smell, Touch; four Elements in the body, Spirit, Flesh, Humours, Bones; a four-fold Spirit, Animal, Vital, Generative, Natural; four Humours, Choler, Blood, Flegm, Melancholy; four manners of complexions,

xions, Violence, Nimbleneſſe, Dulneſſe, Slowneſs.

By the Law of Puniſhment in the Infernal World, there are four Princes of Spirits that rule the four evil Angels of the world, *Oriens*, *Paynion*, *Egin*, *Amainon*. This number caſt in a Teleſme of ſilver by Art, brings to you the form of a Virgin, adorned with fine cloathes, with a Crown on her: This number giveth acuteneſſe of wit, and the love of men.

14. The number 4 they ſay, Teleſmatically engraven in ſilver with the name of the Angel of the day and hour, and the parties name, and the name of his *Genius*, according to the Letters in the Figure of the world, all gathered together, will produce the ſociety of an Angel, who appears like a man ſitting in a chaire, holding a balance in his hand; and they burned Nutmegs and Frankinſence before him; and he made the number fortunate and happy to the bearer by Merchandizing: this number according to Art engraven, makes a man healthful in all Contreys.

## CHAP. VII.

# *The Number of Youth.*

1. *Of the signification of the Number* 5. 2. *And what Angels may be called by it*; 3. *And how they may appear.*

1. THe Number 5 is of no ſmall force; for it conſiſts of the firſt even, and the firſt odde, as of a female and male; for an odde number is the male, and the even the female; *Roſie Crucians* call that the Father, and this the Mother: Therefore the number 5 is of no ſmall perfection, or vertue, which proceeds from the Mixtion of theſe numbers; it is alſo the juſt middle of the univerſal number, *viz.* 10. for if you divide the number 10. there will be 9 and one, or 8 and 2, or 7 and 3, or 6 and 4. and every collection makes the number 10. and the exact middle is alwayes the number 5. and its equidiſtant; and therefore it is a number of Mirth and good fellowſhip; it is called by the *Pythagoreans* the number of Wedlock, as alſo of Juſtice, becauſe it divides the number

number 10 even; there is also in it an emblem of Generation; as an Eagle ingendring with an Eagle brings forth an Eagle; and a Dolphin engendring with a Dolphin, &c. wherefore the *Pythagoreans* this number *Cytherea*, that is *Venus*, and Γάμος, Marriage; and in Birds, it is evident that they chuse their Mates: That the Image of God consists in this, rather then in the dominion over the Creature, I take to be the right sense, and more Philosophical, the other more Political.

It is a wonder, sayes *Grotius*, to see how the explication of the Rabbins upon this Fra: and those passages in *Plato*'s Symposion agree one with another; whith, notwithstanding whatsoever proceeded, I make no question, sayes he, but they are false and vain; and I must confesse I am fully of the same opinion: but this strange agreement *Aristophanes* his Narration, in the forenamed *Symposion*, and the Comments of the Rabbins, upon the *Rosie Crucian* M. is no small argument that *Plato* had some knowledge of *Moses*, which may well adde the greater authority and credit to this our *Holy Guide*; but it was the wisdome of *Plato* to owne the *Holy Guide* himselfe; by such unwarrantable Fancies as might rise from the Numbers and the Text, to cast upon such a ri-

ridiculous shallow Companion as *Aristophanes*, it was good enough for him to utter in that club of wits, that Philosophick Symposion of *Plato*.

2. And there be five senses in Man, Sight Hearing, Smelling, Feeling; Tasting, five powers in the Soul, vegetative, sensitive, concupiscible, irascible, rational: 5 fingers on the hand, five wandring Planets in the Heavens, according to which there are five-fold terms in every sign; in Elements there are five kinds of mixt bodies, *viz.* Stones, Metals, Plants, Plant-animals, and so many kinds of Animals, as men, four-footed beasts, creeping, swimming, flying. And there are five kindes, by which all things are made of God, *viz.* Essence, the same, another, sense, motion; the Swallow brings forth but five young, which she feeds with equity, beginning with the eldest, and so the rest according to their age: also this number hath great power in Expiations; for in *holy Geomancy* and *Telesmatical* Figures, it drives away Devils, in natural things it expels poyson; it is called the number of fortunateness and favour; and it is the seal of the *Holy Ghost*, and a bond that binds all things, and the number God loves; it is the number of the *Cross*, yea eminent with the principal wounds of Christ, whereof he vouchsafed

to

to keep the Scars in his glorified body.

The Philosophers did dedicate it as sacred to *Mercury*, esteeming the vertue of it to be much more excellent then the number four, by how much a living thing is more excellent then a thing without life; for this five in a Figure of *Geomancy*, *Noah* found favour with God, and was preserved in the Flood of waters that overflowed *Palastina*, *Apamia*, and the Country of the East.

3. In the vertue of this Number, *Abraham* being an hundred years old, begat a Son of *Sarah*, being ninety years old, and a barren woman, and past child-bearing, and grew up to be a great people. Hence in time of grace, the name of Divine Omnipotency is called upon with five Letters; for in time of Nature the Name of God was called upon with th ee Letters: In the time of the Law the ineffable Name of God was expressed with four Letters. And in the exemplary world, The Name of God is expresst with five Letters, *Eloim*; and the name of *Christ* with five Letters, *Ihesu*: In the intellectual world there are five intelligible substances, *viz.* Spirits of the first Hierarchy called Gods, or the Sons of God: Spirits of the second Hierarchy, called Intelligences; Spirits of the third Hierarchy, called Angels, or Messengers,

gers, which are sent, souls of Celestial bodies, *Heroes* or blessed Souls: In the Celestial world, there are five wandring Stars, Lords of the Terms, *Saturn*, *Jupiter*, *Mars*, *Venus*, *Mercury*. There are in the Elementary world five kinds of corruptible things, Water, Air, Fire, Earth, a mixed body, and five kinds of mixt bodies, Animal, Plant, Metal, Stone, Plant Animal: And in the Infernal world there are five Corporeal Torments, deadly bitterness, horrible howling, terrible darkness, unquenchable heat, and piercing stink. The Number five engraven Telesmatically in Gold, with the Numbers of Letters of names, of Angels, Planets, and dayes, they say will bring to you a woman Crowned with the gesture of one dancing in a Chariot, drawn with four horses; and a flame of Lightning attends her: This number makes a man fortunate in Physick, Chymistry, Astrology, Geomancy, and happy in sporting with women; they say it maketh Ladies beautiful, and beloved of whom they please, *&c.*

CHAP.

## CHAP. VIII.

# The Number of Riches.

1. *Of the signification of the Number six,* 2. *And why the whole Creation was comprehended within it.* 3. *And how a Spirit carried away a Quaker.* 4, 5, 6. *Of the vertue of the Number.*

1. THe Senarius or number six has a double reference, the one to this particular dayes work; the other to the whole Creation. For the particular dayes work, it is the Creation of sundry sorts of Land Animals, divided into male and female; and the number six is made up of male and female; for two into three is six; hence the *Pythagoreans* call this number Γάμος Matrimony, adding more, that they did it in reference to the Creation of the world, set down by *Moses*: This number also in the same sort that the number five, is a fit Emblem of Procreation; for six into six makes thirty six. Here is something also that respects man, particularly the choicest result of this six dayes

dayes labour. The number of the Brutish Nature was five. But here is an unite superadded in man; reason reacheth out to the knowledge of a God, and one added to five makes six.

But now for the reference that six bears to the whole Creation, that the *Pythagoreans* and *Rosie Crucians*, did conceive it was significant thereof, appears by the Titles they have given it, for they call it Διάρθρωσις παντὸς, Ἄκμων Κόσμου, The articulate and compleat efformation of the Universe, the Anvil, and the World. I suppose they call it the Anvil from that indefatigable shaping out of new forms and figures upon the matter of the Universe, by the vertue of the active Principle that ever busies it self every where; but how the senary should Emblematize the world, you shall understand thus; the world is it self compleat, filled and perfected by its own parts; so is the Senarius, which has no denominated part of a six, three and two, *viz.* one, two three, which put together make six; a perfect number, is that which is equal to its parts; wherefore this number sets out the perfection of the world, and you know that God in the close of all saw, that all that he made was very good; then again the world is Ἀρρὴν καὶ Θῆλυ *Mas.* & *Fœmina*, that is, it consists of

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an Active and Passive principle, the one brought down into the other, from the world of Life; and the Senary is made by drawing of the first *Masculine* Number into the first *Feminine*; for three into two is six.

2. Thus you see continuedly that the property of the number sets off the nature of the work of every day, according to those mysteries that the *Pythagoreans* have observed in them; and besides this, that the numbers have ordinarily got names answerable to each dayes work, which as I have often intimated, is a very high probability, that the *Rosie Crucians* had an *Infallible Guide*, referring to *Moses* his text; six is a number of perfection, because it is the most perfect in nature, in the whole course of numbers, from one to ten, and it alone is so perfect, that in the Collection of its parts it results the same, nothing wanting nor abounding; for if the parts thereof, *viz* the middle, the third and ninth part, which are three, two, one, be gathered together, they perfectly fill up the whole body of six.

Now this perfection all the other numbers want; hence by the *Rosie Crucians* it is said to be altogether applyed to generation and marriage, and is called the ballance of the world; for the world is made of the

the number six; neither doth it abound or is defective; hence that is, because the world was finished by God the sixth day; *for the sixth day God saw all the things which he had made, and behold they were exceeding good, and the evening and morning were the sixt natural day.*

Therefore the Heaven, and the Earth, and all the Hoasts thereof were finished; it is also called the number of man, because the sixt day man was Created; and it is also the number of our redemption; whence there is a great affinity betwixt the number six and the Crosse, Labour and servitude: hence it is in the Law commanded, that in six dayes the work is to be done, six dayes Manna is to be gathered, six years the ground was to be sowen, and that the Hebrew servant should serve his master six years; six dayes the Glory of the Lord appeared upon Mount *Sinai*, covering it with a cloud; the *Cherubins* had six wings.

3. And there are six Circles in the Firmament, Artick, Antartick, two Tropicks, Equinoctial and Ecliptick; six wandering Planets, ♄, ♃, ♂, ♀, ☿, ☽. running through the Latitude of the Zodiack, on both sides the Ecliptick; there are six substantial qualities in the Elements, *viz.* sharpness, thinness, motion, and the contrary

trary to the e,dulneſs,thickneſs,reſt; there are ſix differences of poſition, upwards, downwards, before, behind, on the right ſide, on the left ſide. There are ſix natural offices, without which nothing can be, *viz.* Magnitude, Colour, Figure, interval, Standing, Motion. Alſo a ſolid figure of a four ſquare thing hath ſix Superficies; there are ſix Tones of all Harmony, *viz.* five Tones and two half Tones, which make one Tone, which is the ſixt: and the Name of God in the exemplary world are written with ſix Letters אלוהים and אלגבור; and ſix orders of Angels or Meſſengers in the intelligible world will not obey the call of Inferiours, becauſe they are not ſent: and there are ſix degrees of men in the leſſer, the Intellect, Memory, Senſe, Motion, Life, Eſſence. And ſix Devils in the infernal world, which are the Authors of all Calamity, *Arteus, Magaleſius, Ormenus, Licus, Nicon, Minion.* The ſigns to diſtinguiſh, whether the ſpirit be good or evil, are the ſame by which we diſtinguiſh whether a man or a tree be good or evil; namely Actions and Fruit; and wicked men cannot converſe with Angels: As for Example, a Quaker or a Presbyterian contrived a number in Silver, and could often converſe with an Angel, as they called it, at *Fell Fens Furnace in Lancaſhire*, for

there they lived, although not devout before God; thus they dissembled, as their manner is, with God and the World, and freely and frequently courted this familiar Spirit. But there are lying Spirits; so it hapned the 15. day of *June*, 1660. being at dinner with his wife and four children, there knocked one at the door, he thought not of his familiar Devil I suppose, but opened the door, at which entred a *man in black clothes*, and after salutation, said, *he must go with him*; at this the Quaker was afraid; and one of his sons run out to call neighbours; the rest cryed, and the woman also; so one of the children said, O Jesus, mother this man has feet like a Cow; and the woman casting her eyes upon him, blessed her, and said, sweet Husband forsake these foolish fancies of Quaking; *Immediately as the word went out of her mouth, for all his striving, this Monster carried him away, and top of the house also, to the astonishment of all their neighbours*, who by this time were come to save the man, but he was gone before, and never heard of after.

4. This may forewarn ungodly Saints the medling with the Sacred things written in this Book; for the Devil may appear to you like an Angel of Light; wherefore you are commanded in Scripture to judge of

of the Spirits by their Doctrine, and not of the Doctrine by the Spirits; for miracles, our Saviour hath forbidden us to rule our faith by them, Mat. 24. 24. and Saint *Paul* saith, *Galat.* 8. *Though an Angel from Heaven preach to you otherwise,* &c. *let him be accursed*; wherefore it is plain, that we are not to judge whether the Doctrine be true or no by the Spirit, but whether the Spirit be good or no by the Doctrine: so likewise 1 *Joh.* 4. 1. *Believe not every Spirit: for false Prophets are gone out into the world,* v. 2. *Hereby shall ye know the Spirit of God,* v. 3. *Every Spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; And this is the Spirit of Antichrist,* v. 15. *Whosoever confesseth that Jesus Christ is the Son of God*, in him dwelleth God, and he in God.

5. The knowledge therefore we have of good and evil Spirits, cometh not by vision of an Angel that may teach it, nor by a miracle that may seem to confirm it: but by conformity of doctrine with this Article and Fundamental point of Christian Faith, which also Saint *Paul* saith is the sole Foundation, *That Jesus Christ is come in the flesh,* 1 Cor. 3. 11.

6. For wisdome and knowledge in Philosophy, the Law and Divinity, they engraved the name of the Angel of the

day Planet and hour, with the mans name at length, and the numbers attributed unto each Letter, and he it is said receiveth vertue from an Angel that appears like a man riding on a Peacock, having Eagles feet, and on his head a Creſt, in his right hand he holds fire, and in his left a cock.

And now you know how to try a Spirit; but ſome deny the appearing of Spirits, and that there are any good or bad; but we ſhall prove that there are, and the difference of Spirits in the third Book; to which we will add ſome Rules to cure thoſe that are poſſeſſed and diſeaſed. One main deſign to make men happy by Knowledge, long Life, Health, Youth, Riches, Wiſdom, and Vertue, and how to alter, change, cure and amend all diſeaſes in young or old, with the art of repairing *Roſie Crucian* Medicines, and times to adminiſter them, and their vertues and uſes.

CHAP.

## CHAP. IX.

# *The Number of Vertue.*

1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21. *The signification of the Number* 7. 22.23.24.25.26. *And that* 7. *is a fit Symbole of the Sabbath or Reſt of God.*

1. THe *Hebdomad* or Septenary is a fit Symbole of God, as he is conſidered having finiſhed theſe ſix dayes Creation; for then, as this *Holy Guide* intimates, he creates nothing further, and therefore his condition is then very fitly ſet out by the number 7. All numbers within the *Decade* are caſt into the Ranks, as *Plato* obſerves, οἱ μὲν γεννῶσιν ἐ γεννώμενοι· οἱ δὲ γεννῶνται μὲν, ἐγεννῶσι δὲ· οἱ δὲ ἀμφότερα, καὶ γεννῶσι καὶ γεννῶνται. (*i. e.*) ſome beget, but are not begotten, others are begotten, but doe not beget; the laſt both beget and are begotten; the number 7 is onely excepted; that is neither begotten, nor begets any number, which is a perfect Embleme of God, celebrating this Sabbath; for he now creates nothing of a new, as himſelf is uncreatable, ſo that the

creating and infusing of souls, as occasion shall offer, is quite contrary to this *Holy Guide*. And 7. is of various and manifest power; for it consists of 1 and 6, or of 2 and 5, or of 3 and 4, and it hath a unity as it were the coupling together of two three's, hence it is called a number of Marriage, and the Astrologers and Geomancers are resolved by the seventh House, whether the Querent shall marry the party desired. 7 is called the Vehiculum of mans life, which it doth not receive from its part so, as it perfects by its proper right, of its whole; for it containes body and soul; for the body consists of four Elements, and is endowed with foure qualities.

2. Also the Nu: 3 respects the soul, by reason of the 3-fold power, *viz.* Imaginative, irascible and concupiscible. The number 7 relates to the generation of men, and it causeth man to be received, formed, brought forth, nourished, live, and indeed altogether to subsist; for when the genital seed is received in the womb of the woman, if it remain there 7 hours after the effusion of it, it is certain that it will abide there for good: then the first seven dayes it is coagulated, and is fit to receive the shape of a man; then it produceth Infants called mature perfection, which

are

are called Infants of the seventh moneth, because they are the seventh moneth.

3. After the birth, the seventh houre tries whether it will live or not: for that which will bear the breath of the air after that hour, is conceived will lives; after seven dayes it casts the reliques of the Navil; after twice seven dayes its sight begins to move after the light; after 21 dayes it turnes its eyes and whole face freely; after seven moneths it breeds teeth; after fourteen moneths it sits without feare of falling; after 21 moneths it begins to speak; after 28 moneths it stands strongly and walks; after 35 moneths it begins to refrain sucking its nurse; after seven years its first teeth fall, and new are bred, fitter for harder meat, and its speech is perfected; after fourteen years boyes wax ripe, and then is a beginning of Generation; at 21 years they grow to be men in stature, and begin to be hairy, and become able and strong for Generation; at 28 they begin to burnish and cease to grow taller; in the 35 year they attain to the perfection of their strength; at 42. they keep their strength, at 49 yeares of age they attain to their utmost discretion and wisdome, and the perfect age of man.

But when they come to the tenth seven year, where the number seven is taken for a compleat number, then they come to the common term of life; the Prophet saying our age is seventy years; the utmost height of mans body is seven foot.

4. There are also seven degrees in the body, which compleat the dimension of its altitude from the bottom to the top, *viz.* Marrow, Bone, Nerve, Vein, Artery, Flesh, Skin There are seven which by the Greeks are called black members, the Tongue, the Heart, the Lungs, the Liver, the Spleen and two Kidneys: there also seven principal parts of the body, the Head, the Breast, the Hands, the Feet, and the privy Members: it is manifest concerning breath, and meat, that without drawing of the breath, the life doth endure above seven hours, and they that are starved in prison by blood-thirsty Creditors, or otherwise with famine, live not above seven dayes. The veines and arteries are moved by seven.

5. All judgements in diseases are made with greater manifestation upon the seventh day, being called critical or judicial; also of seven portions, God creates the soul, the soul receives the body by seven degrees; all differences of voyces proceed to the seventh degree; after which

which there is the same resolution: Again, there are seven modulations of voyces, Ditonus, semi-Ditonus, Diatessaron, Diapente, with a Tone Diapente, with a half Tone, and Diapason.

6. There is also in Celestials a most potent power of the number 7. for seeing there are four corners of Heaven diametrically looking one towards the other; which indeed is accounted a most full and powerful Aspect, and consists of the number seven, for it is made from the seventh sign, and makes a crosse the most powerfull figure of all; but this you must not be ignorant of, that the number seven hath a great communion with the Crosse; by the same Radiation and number the Solstice is distant from Winter, and the *Equinoctium* from the Summer; all which are done by seven signs; there are also 7 circles in the Heavens according to the Axel-tree; there are seven Stars about the Artick pole, greater and lesser, called *Charles Waine*: also seven Stars called the Pleiades, and seven Planets, and the Moon dispenseth the influence Spiritual and Natural, gives the light of seven to us; for in 28 she runs her appointed course; which number of dayes the number seven, with its seven termes, *viz.* from one to seven, doth make and fill up as much as the

the several numbers, by adding to the Antecedents, and makes four times seven dayes, in which the Moon runs through, and about the Longitude and Latitude of the Zodiack by measuring, and measuring, and measuring again; with the like seven of dayes it dispenseth its light, by changing it.

7. For the first seven dayes unto the middle as it were of the divided world, it increaseth; the second seven dayes it fills it whole Orb with light; the third by decretion, it again is contracted into a divided Orb; but after 28 dayes it is renewed with the last diminution of its light; and by the same seven of dayes it disposeth flux and influx of waters; for in the first seven of the increase of the Moon it is by little lessened; in the second by degrees encreased; but the third is like to the first, and the fourth doth the same as the second.

8. And also seven is applyed, to which ascending from the lower in the seventh Planet, which betokens rest, to which the seventh day is ascribed, which signifies the seven thousand, wherein (as Saint *John* witnesseth) the Dragon, which is the Devil, being bound, men shall be quiet, and lead a peacable life: Moreover, the *Rosie Crucians* call seven the number of Virginity,

ty, because the first is that which is neither generated, or generates, neither can it be divided into two equal parts, so as to be generated of another number repeated, or being doubled, to bring forth another number of it self, which is contained within the bounds of the number ten, which is manifestly the first bound of the numbers; and therefore they dedicated the number seven to *Pallas*.

9. It hath also in Religion most potent signes of its esteem, and it is called the number of an Oath; hence amongst the *Hebrews* to swear, is called Septenary, to protest by seven. *Abraham*, when he made a Covenant with *Abimelech*, appointed seven Ewe-lambs for a Testimony; it is called the number of blessedness, or of Rest, *viz.* in soul and body. The seventh day the Creator rested from his work, as I shewed you above; wherefore this day was by *Moses* called the Sabbath, or the day of Rest: hence it was that Christ rested the seventh day in the Grave.

10 Besides, it is most convenient in Purification, whence *Apuleius* saith, And I put my self forthwith into the Bath of the Sea to be purified, and put my head seven times under the Waves, and the leprous person is cleansed, being sprinkled seven

seven times with the blood of a Sparrow; and *Elijah* said to a leprous person, *Go, and wash thy self seven times in Jordan, and thy flesh shall be made whole*: And he washed seven times and was cleansed; seven is a number of Repentance and Remission, and seven years Repentance was ordained for sin, according to the opinion of the Wise-man, saying, And upon every sinner seven-fold.

11. And also the seventh yeare there were granted Remissions of all debts and trespasses, in full testimony of Love and fulfilling of the Law. And Christ with seven Petitions finished his speech of our satisfaction; and at the end of seven yeares every Apprentice doth challenge liberty to himself; seven is suitable to Divine praises; and *David* said, seven times a day do I praise thee, because of thy righteous judgements; it is moreover called the number of Revenge, as *Cain* shall be revenged seven-fold.

12. The number 7. engraven by Art in Silver, will produce to your light a man leaning on a staffe, having a bird on his head, and a flourishing tree before him; and this is made for travellers against weariness; the number seven in Christal by Art engraven, brings to you a woman cornuted, riding on a Bull, with seven heads,

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holding in her right hand a Dart, and in her left a Looking-glaſſe; they will come to you in white and green, and grant you the love of any woman you ſhall nominate.

13. And ſeven is deſcribed to the Holy Ghoſt, who is ſeven-fold, according to his gifts, *viz.* the Spirit of Wiſdome and Underſtanding, the Spirit of Council and Strength, the Spirit of Knowledge and Holineſs, and the Spirit of the Fear of the Lord, which is the 7 eys of God; there are ſeven Meſſengers or Angels that wait the will of God, and ſeven Lamps burn before the Throne of God, & ſeven Golden Candleſticks, and in the middle was one like the Son of God; and he had in his right hand ſeven Stars; there are ſeven Angels in the preſence of God, that ſtand before him, and ſeven Spirits before the Throne; and there are ſeven Trumpets, I mean ſeven Angels, that ſtood before the Throne of God. A Lamb had ſeven horns and ſeven eyes, and a book was opened with ſeven ſeals.

And when the ſeven ſeals was opened, there was made ſilence in Heaven; by ſeven *Julius Cæſar* did bind and repell evil ſpirits, as you read in *Lucan*.

*I will now call you up by a true name,*
*The* Stygian *dogs; I in the light ſupreme*
*Will leave and follow you; alſo through grave,*
*From all the urnes in death I will you ſave.*
*The number ſeven unto the Gods will ſhew,*
*To whom t'addreſſe thy ſelf in other hew*
*Thou waſt wont with wan form and without grace,*
*And thee forbid to change* Erebus *his face.*

14. And alſo of all clean beaſts, ſeven were brought into the Ark, and of Fowls ſeven; and after ſeven dayes the Lord rained upon the earth, and upon the ſeventh day the Fountains of the deep were broken up, and the waters covered the earth; and *Abraham* gave *Abimelech* ſeven Ewe-lambs; and *Iacob* ſerved ſeven years for *Leah*, and ſeven more for *Rachel*; and ſeven dayes the people bewailed the death of *Iacob*.

15. And you read of ſeven Kine, and ſeven Eares of Corn, ſeven years of plenty, and ſeven yeares of ſcarcity; and in numbers ſeven Calves were offered on the ſeventh day; and *Balaam* erected ſeven Altars; ſeven dayes *Mary* the ſiſter of *Aaron* went forth leprous out of the Camp; and in *Ioſhua* ſeven Prieſts carried the Ark of the Covenant before the Hoſt; ſe-

seven dayes they went round the Cities; and seven Trumpets were carried by the seven Priests; and the seventh day, the seven Priests sounded their Trumpets.

16. And *Abessa* reigned in *Israel* seven years; *Samson* kept his Nuptial seven dayes, and the seventh day he put forth a riddle to his Wife; he was bound with seven new Cords, and seven Withs; and seven Locks of his head were shaven off; seven years the Children of *Israel* were oppressed by the King of *Maden*.

17. And *Elias* prayed seven times, and at the seventh time, behold a little cloud: seven dayes the Children of *Israel* pitched over against the *Assyrians*, and the seventh day they joyned Battel; and seven times the Childe neesed that was raised by *Elisha*: seven Gifts of the Holy Ghost: seven Petitions in the Lords Prayes: seven words of *Christ* upon the *Crosse*: seven words of the Virgin *Mary*.

18. Moreover this Number hath much power, as in natural, so in sacred, spiritual, ceremonial, and mysterious: seven hours were *Adam* and *Eve* in *Paradise*; and there were seven men foretold by an Angel, before they were born, *viz. Ismael*, *Isaac*, *Sampson*, *Jeremiah*, *John Baptist*, *James* the Brother of our Lord, & our Saviour *Jesus Christ*: And in the Original world, they write

write the Name of God with ſeven letters, *Ararita.* And in the Intelligible world there are ſeven Angels that ſtand in the preſence of God, *Zaphiel, Zadkil, Gamael, Raphael, Hanael, Michael, Gabriel.* In the Elementary World, there are ſeven Birds, that are uſed in calling or Angels, *viz* the Lapwing, the Eagle, the Vulture, the Swan, the Dove, the Stork, the Owl: and ſeven Fiſhes, *viz.* the Sea-Cat, the Mullet, Thimallus, the Sea-Calf, the Pike, the Dolphin, the Thurle-fiſh; and ſeven Animals, the Goat, the Cat, the Ape, the Mole, the Heart, the Woolf, the Lyon: and ſeven Metals, Lead, Tin, Iron, Gold Copper, Quick-ſilver, Silver: and ſeven Stones, the Onyx, the Saphir, the Diamond, the Carbuncle, the Emrald, the Achates, the Chryſtal.

19. This number ſeven engraven in Silver will bring *Gabriel* to you, and he will bring you a Genius ſuitable to your ſelf in nature, number and name, and he will appear like a man cloathed in comely apparel, or like a man and woman ſitting at a Table playing, and this giveth mirth, riches, and the love of women.

20. Again, the Number ſeven is of two kinds, the one is, ἡ ἐντὸς δεκάδος ἑδδομάς. The other, ἡ ἐκτὸς. The Septenary within

in the Decade is meerly seven unites; the other is a seventh number, beginning at an unite, and holding on in a continual Geometrical proportion till you have gone through seven proportional Terms; for the seventh Term, there is this Septenary of the second kind, whose Nature *Plato* fully expresses in these words, Ἀεὶ γὰρ ὁ ἀπὸ μονάδος συντιθέμενος ἐν διπλασίοις ἢ τριπλασίοις ἢ συνόλως ἀναλογίσιν, ἑβδομος ἀριθμὸς κύβος τε, καὶ τετράγωνος ὢν ἀμφότερα περιέχων, τῆς τε ἀσωμάτε καὶ σωματικῆς οὐσίας. Τῆς μὲν ἀσωμάτε καλὰ τὴν ἐπίπεδον ἣν ἀποτελοῦσι τετράγωνοι, τῆς δὲ σωματικῆς καλὰ τὴν ἑτέραν ἣν ἀποτελοῦσι κυβοι, *i. e.*

21. For alwayes beginning from an unite, and holding on in double or triple, or what proportion you will, the seventh number of this rank is both square and cube, comprehending both kinds, as well the Corporeal as Incorporeal substance; the incorporeal according to the Superficies which the squares exhibite, but the corporeal according to the solid Dimensions which are set out by the Cubes.

22. As for example, 64. or 7. 2. 9. these are numbers that arise after this manner: each of them are a seventh from an unite, the one arising from double proportion, the other from Triple; and if the pro-

portion were quadruple, quintuple, or any else, there is the same reason. Some other seventh number would arise, which would prove of the same Nature with these, they would prove both Cubes and squares, that is, Corporeal and Incorporeal; for such is 64. either made by multiplying eight into eight, and so it is a square, or else by multiplying four cubically, for four times four times four is again sixty four, but then it is a Cube. And so 7. 9. is made either by squaring of 27. or Cubically multiplying of nine, for either way will 729. be made: and so is both Cube and square corporeal and incorporeal: whereby is intimated, that the world shall be reduced in the seventh day to a meer spiritual consistency, to an incorporeal condition; but there shall be a cohabitation of the spirit with flesh, in a Mystical or Moral sense, and that God will pitch his Tent amongst us. Then shall be settled everlasting righteousness, and rooted in the Earth, so long as mankind shall inhabit upon the face thereof.

23. And this truth of the Reign of Righteousness in this seven thousand years is still more clearly set out to us in the Septenary within ten, τῇ ἐντὸς δεκὰς ἑβδομάδι, as *Plato* calls it, the naked number seven. For the parts it consists of are three

three and four, which put together make seven. And these parts be the sides of the first *Orthogonian* Numbers; the very sides that include the right angle thereof. And the *Orthogonian* what a foundation it is of *Tregonometry*, and of measuring the Altitudes, Latitudes, and Longitudes of things, every body knows that knows any thing at all of the Mathematicks: and this prefigures the uprightnesse of the holy Generation, who will stand and walk, κατ' ὀρθὰς, inclining neither this way, nor that way, but they will approve themselves of an upright and sincere heart; and by the Spirit of righteousnes will these Saints be enabled to find out the depth, and breadth, and height of the wisdome and goodnes of God, as somewhere the Apostle himself phraseth it.

24. But then again, lastly, this three and four comprehend also the Conjunction of the corporeal and incorporeal Nature: three being the first superficies. And four the first body; and in the seven thousand years there will be so great union betwixt God and man, that man shall not die, but partake of his Spirit. And the Inhabitants of the Ætherial Region will openly converse with these of the Terrestrial, and such frequent conversation, and ordinary visits of our cordial

Friends of that other world, will take away all the toyl of life, and fear of death amongst men, they being very chearful and pleasant here in the body, and being well assured, no pain shall afflict them, when they please to go out of it; for Heaven and Earth by this number shall shake hands together, or become as one house; and to die shall be accounted but to ascend into a higher Room.

25. And though this dispensation for the present be but very sparingly set afoot, because of my youth; yet I suppose the more ancient and Learned may have a glimpse at it; concerning whom accomplished posterity may happily utter something answerable to that of our Saviours concerning *Abraham*, who tasted of Christianity before Christ himself was come in the flesh: *Abraham saw my day and rejoyced at it*. And without all question, that plenitude of happiness that hath been reserved for future times, the presage, prediction and representation of it has in all Ages been a very great Joy and Triumph to all holy men, *Rosie Crucians* and Prophets; *Adam*, *Seth*, *Enos*, *Cainan*, *Mahalaleel*, *Jared*, they died, not enjoying the Riches of Gods Goodness in their bodies; but *Enoch*, who was the seventh from *Adam*, was by seven taken up alive into Heaven by

by *Gabriel*: and seems to enjoy that great *Bliße* in the body, I have shewed you, in my Book called *The Way to Bliße*: The World then in the seventh *Chiliad* will be assumed up into GOD, snatcht up by his Spirit, inacted by his power: The *Jerusalem* that comes down from Heaven, will then in a most glorious and eminent manner flourish upon earth; God will, as I said, by seven, pitch his Tabernacle amongst us: and for God to be in us and with us, is as much as for us to be lifted up into God.

26. By seven *Cornelius Agrippa* being at *Paris* writ to a Friend of his at the Court, the signification of a saying in *Jeremiah*: viz. *Our Crown is fallen, Woe unto us, because we have sinned*; which (sayes he) I wish might not be so truly applied to you; for truly that verse, the Numeral Letters being gathered together, MCVL expresseth the year MDXXIV. wherein, according to the account, your *King* was taken at *Papia*.

27 The number seven engraven in a Jasper stone, with the parties Name, and the Numbers attributed to it, the Angel of the Planet, and day of the week; and this they say is good to obtain the favour of a Lady in Marriage, and the Love of Virgins; it maketh the bearer fortunate also in Gaming, as Tables, Cards, Dice, Horse-

racing, Bowling, Shooting, Cock-fighting, *&c.* And by this Number they say will appear a little Maid, cloathed in long white Garments, with her hair spread abroad, holding flowers in her right hand, and she gives vertue to this number, that the bearer of it shall go at his pleasure invisible: if it be engraved with his name and Genius, *&c.* in a Diamond.

By this Number they give Physick to renew Youth, *&c.* but some do not believe there is any such thing as Spirits; but we shall prove their Existence and Apparition in the third Book, *&c.*

And now the *Holy Guide* leadeth the way to Happiness, Knowledge, long Life, Health, Youth, Riches, Wisdom, and Vertue, and furnisheth the Physitian with divers safe and effectual Medicines, to cure those diseases esteemed incurable, as the Gout, Dropsie, Leprosie, and Falling-sickness, *&c.* And how to alter cure and amend the state of the body in young or old.

CHAP.

## CHAP. X.

# *The Number of Wisdome.*

*Of the signification of the Number* 8, *and what Angels may be called by it, and how they appear.*

1. I Am not angry at the Fanatick dispositions of men, that raile against my Writings, *viz. Francis Osborn*, Author of *Advice to a Son*, and *Elias Ashmole*, Esq; that made publick my imperfect Copy; and some others I pity, being the worm-eaten memorials of defaced Histories &c.

2. These ignorantly wonder what those *Officious Spirits* should be I so much talk of in my book, called the *Familiar Spirit*, that so willingly appeare, and after my directions, offer themselves to consociate with a man.

3. O my enemies! whom I pity, more then dispise, I shall tell you lovingly, as I speak to the capacities of people; They are Angels uncapable of incorporation into humane bodies and souls of the de-

ceased, that have affinity with mortality and humane frailty; and these will not appear to you at all times, but every first, third, fifth, seventh, or nineth yeare, they will come, and for ever accompany you in a fortunate *Telesme*.

4. And eight will bring to you a Genius you shall know in its proper place: And *Orpheus* was used to beseech Divine Justice by eight, and he usually sware by eight Deities, *viz.* Fire, Water, Earth, the Heaven, Moon, Sun, Planets, the Night: and *Virgil* speaking of Magick, saith,

*I many times with eight have* Mæris *spy'd*
*Chang'd to a Wolfe, and in the Woods to bide:*
*From Sepulchres would soules departed charm,*
*And corne beare standing from anothers Farm.*

5. The *Rosie Crucians* call eight the number of Justice and Fulnesse: first, because it is first of all divided into numbers equally even, *viz.* into four, and that division is by the same reason made into two times two, *viz.* two times two twice; and by reason of this equality of Division, it took to it self the name of Justice; but the other received the name, *viz.* of Fulness, by

by reason of the Contexture of the corporeal solidity, since the first makes a solid body. There are eight only visible Spheres of the Heavens; also by it the property of corporeal matter is signified, which *Tyrius* comprehended in eight of the Sea-songs: this is also called the Covenant, or Circumcision, which was commanded to be done by the Jews the 8th day.

6. By eight it is said, a Gentleman in the Kings Army at *Edge-hill* battel shewed the effects of Spirits, *viz.* the appearance of armed men fighting and encountring one against another in the skie, and hundreds saw these things besides himself.

7. And through eight *Tsagarith* shewed the Citizens of *Ierusalem* for forty dayes, or five times eight together, horsmen running in the aire in cloth of Gold, and armed with Lances, like a band of souldiers, and troops of horsmen in array, encountring and running one against another, with shaking of shields, and multitudes of pikes, and drawing of swords, and casting of darts, and glittering of golden ornaments, and harness of all sorts: and thus he predicted the great slaughter of no less then 80000 made by *Antiochus*: this is also recorded in the second of *Macchabees*, ch. 5.

8. And

8. And in eight was seen a Sea-fight over *Sydmouth* in *Devonshire*, by *Caleb Perkinson*, a Captain of a Ship and his company; and he predicted a Sea-fight, which happened betwixt us and the *Hollanders*.

9. Eight is an evil number, and alwaies signifies diseases, or death; and in the old Law there were eight Ornament of the Priest, *viz.* a Breast-plate, a Coat, a Girdle, a Mytre, a Robe, an Ephod, a Girdle of an Ephod, a Golden Plate: hither belongs the number to Eternity, and the end of the World, because it follows the number seven, which is the mystery of time.

10. By eight *Hammel* caused a Spirit, called *Eckerken*, to appear alwaies in the shape of a hand, and haunt those that troubled him, pulling down travellers off their horses, and overturning carriages.

11. They say this number was dedicated to *Dionysius*, because he was born the 8th. moneth; in everlasting memory whereof *Naxos* the Island was dedicated to him, which obtained this prerogative, that onely the women of *Naxos* should safely bring forth in the eighth moneth, and their children should live; whereas the children of the eighth moneth in other Nations die, and their mothers then bring-

bringing forth are in manifeſt danger.

12. By eight artificially charactred in a proper ſubject, *Apollonius Tyaneus* told the Epheſians of an old man that was a Spectre, and how the walking Plague was by his means in the City here and there; whereupon they ſtoned the ſhape, and after a while they uncovered the heap; whereupon appeared the ſhape of a great black dog, as big as any Lion: Yet I know ſome able Artiſts in *England*, that will not believe but this is Melancholy, and fraud of a Prieſt: But the learned *Grotius*, a man far from all levity and vain credulity, is ſo ſecure of the truth of *Tyaneus* his Miracles, and Teleſmaticall Numbers, that he does not ſtick to terme him impudent that has the face to deny them.

13. In the Infernall world there are 8 rewards of the damned, Priſon, Death, Judgement, the wrath of God, Drunkenneſs, Indignation, Tribulation, Anguiſh; and eight kinds of bleſſed men in the leſſer world, the Poor in ſpirit, the Merciful, the Meek, the Mourners, they that hunger and thirſt after Righteouſneſs, the Peacemakers, they which are perſecuted for Righteouſneſſe ſake: eight particular qualities in the Elementary world, the heat of the Fire, the moiſtneſſe of the Air,

the

the coldneſs of the Water, the drineſſe of the Earth, the drineſs of the Fire, the heat of the Aire, the coldneſs of the Earth, the moiſtneſs of the Water; and eight rewards of the Bleſſed; Inheritance, Incorruption, Power, Victory, the Viſion of God, Grace, a Kingdome, Joy; and the Name of God in the Original word is written ſometimes with eight letters, *Eloha Vadaath* אלוה ודעת *Iehovah Vedaath* יהוה ודעת and theſe Queſtions are reſolved by eight.

14. The number eight *Teleſmatically* engraved, as others were in an *Onyx* ſtone, they ſay rendreth a man powerful in good and evil, ſo that he ſhall be feared of all; and whoſoever carrieth it, they give him the power of charming diſeaſes, and he ſhall terrifie men by his looks when he is angry: this makes alſo a man bold and fortunate in Wars: by this number appears a Spirit like a man riding upon a Lion, having in his right hand a naked ſword: and by this number they preſerve goods from ſtealing, and cauſe Thieves to bring again what they have taken away; this helpeth all diſeaſes in the ſecrets and bowels: by this number they know when the party will die that is ſick.

CHAP.

## CHAP. XI.

# *The Number of changing Bodies.*

*Of the signification of the number nine; how that by nine* Julius Cæsar *called up Spirits, and did what he pleased: how* Galleron *by nine went invisible, and had the society of a familiar Genius.*

1. AND nine is a powerful number in all things: *Julius Cæsar* made this number in Gold *Telesmatically* in the hour by Art, and carried with him in his march to the River *Rubicon*, which divides *Gallia Citerior* from *Italy*, and upon the Banks side his *Army* saw appear at his command, a Genius, like a proper man, playing on a Reed; the strangeness of his actions, as well as the pleasantness of his musick, had drawn several of the Shepherds unto him, as also many of the Souldiers; amongst whom were some Trumpeters, which this *Triton* (if I may so call him) or Sea-god, well observing, nimbly snatches away one of the Trumpets out of their hands, leaps forthwith into the River,

ver, and sounding to horse, with that strength and violence, that he seemed to rend the heavens, and made the aire ring again with the mighty forcibleness of the blast: in this manner he passed over to the other side of the River: whereupon *Cæsar* taking the *Omen*, leaves off all further dispute with himself, carries over his army, enters *Italy*, secure of success, from the so manifest tokens of the favour of the gods. The number nine is dedicated to the Muses, by the help of the order of the celestial spheres, and divine Spirits.

2. And there are nine Spheres; and according to these there are nine Muses, *viz. Caliope, Urania, Polymnia, Terpsichore, Clio, Melpomene, Erato, Euterpe* and *Thalia*; which nine Muses indeed are appropriated to the nine Spheres, so that the first resembles the supreme sphere, which they call *Primum Mobile*; and so descending by degrees, according to the written order, unto the last, which resembles the Sphere of the Moon.

3. So the Name of GOD in the Original Word, is sometimes written with nine letters, יהוה צבאות *Jehovah Saboath*, אלוהים גבור יהוה עך לכו Ιεσυα ξιδκευν ΓΑΟΙΜ ΓΙΒΟΡ; and there are in the intelligible World nine Quire of Angels, *Seraphim, Cherubin, Thrones, Dominations, Powers,*

*ers*, *Vertues*, *Principalities*, *Arch-angels*, *Angels*; and nine Angels ruling the Heavens, *Metattron*, *Ophaniel*, *Zaphkiel*, *Zadkiel*, *Camael*, *Raphael*, *Haniel*, *Michael*, *Gabriel*. In the Celestial World *Calliope* is appropriate to the *Primum Mobile*; *Urania* to the Starry Heaven, *Polymnia* to *Saturne*; *Terpsichore* to *Jupiters*; *Clio* to *Mars*; *Melpomene* to the *Sun*, *Erato* to *Venus*, *Euterpe* to *Mercury*, *Thalia* to the *Moon*: and they engrave nine upon a *Saphir*, *Emrald*, *Carbuncle*, *Beril*, *Onix*, *Chrisolite*, *Jasper*, or *Topas*: but properly and most effectually to be resolved of their Questions, or to obtain their desires, they Tesmatically in an hour engrave it in *Sardis* or *Silver*; and this will make a man (they say) go invisible, as *Caleron*, *Alexanders* brother-in-law sometime did, when he lay with his brothers Concubine as often as himself: This number obtaineth the love of women.

4. And the nineth houre our Saviour breathed out his Spirit; and in nine dayes the Ancients buried their dead; and nine years *Minos* received Lawes from *Iupiter*, as you may read in my Book, called *The Idea of the Law*: and nine was most especially taken notice of by *Homer*, when Lawes were to be given, or answers were to be given, or the sword was like to rage; the *Astrologers* and *Geomancers* also observe the num-

number nine in the ages of men, no otherwise then they do of seven, which they call a *Climacterical* year; which are eminent for some remarkable change: yet sometimes it signifies imperfectness and uncompleatness, because it doth not attain to the perfection of the number ten, but is less by one, without which it is deficient, as *Austin* interprets it of the ten Lepers; neither is the longitude of nine Cubits of *Og*, King of *Basan*, who is a type of the Devil, without a Mysterie: and there are nine senses inward and outward together in man, *viz. Memory, Cogitative, Imaginative, Common sense; Hearing, Seeing, Smelling, Tasting, Touching*: and nine orders of Devils in *Sheol*, *viz. False Spirits of Lying, Vessels of Iniquity, Avengers of Wickedness, Juglers, or Lylians, Airy Powers, Furies, sowing Mischief, Sifters*, or *Tryers, Tempters*, or *Insnarers*.

*I aime at the Celestial Glory;*
*Below the* Moon *all's Transitory.*

5. The number nine, the number of the Planet, day of the week, Angel of the day, and hour engraven in Gold, will (they say) bring down to you an Angel like a King crowned, sitting in a Chair, having a Raven in his bosome, and under his feet a Globe; he wears Saffron-colour'd clothes, and

& he, they report, gives vertue to the number & makes the bearer of it invincible & honorable, & helps to bring their buſineſs to a good end, and to drive away vaine Dreams. This number prevails againſt Feavers and the Plague, and they made it in a *Balanitis*-ſtone, or a *Rubie*: This number cauſeth long life and health: by this Number *Plato* ſo ordered himſelf, that he could by it cauſe Nature to end his dayes at his pleaſure, and by departing upon the ſame 81 years after his Birth, to fulfill of purpoſe nine times nine, the moſt perfect Number.

## CHAP. XII.

# *The Number of Medicines.*

*Of the signification of the number ten, how by this Number ten, Socrates in a Monitory Vision had a Swan in his lap, and of* Plato's *birth and education.*

1. THE Number ten is a Number of honour and preferment, and *Pythagoras* had honour by it. And *Plato* by this Number had the knowledge of the more sacred Mysteries of God, and the state of the soul of man in this world, and that other deservedly got to himself the title of Divine, ὁ Θεῖος Πλάτων.

2. But as for Miracles, I know none he did, though something highly miraculous happened, if that Fame at *Athens* was true, that *Speusippus*, *Clearchus*, and *Anaxilides* report to have been, concerning his Birth, which is, that *Ariſto*, his reputed Father, when he would forcibly have had to do with *Peritione*, she being indeed exceeding fair and beautiful, fell short of his purpose, and surceasing from his attempt, that he

he saw *Apollo* in a Vision, and so abstain'd from medling with his Wife, till she brought forth her son *Aristocles*, who after was called *Plato*.

3. But that is far more credible, which is reported concerning the commending of him to his Tutor *Socrates*, who the day before he came, dreamed that he had a young Swan in his Lap, which putting forth apace of a sudden, flew up into the Air, and sung very sweetly; wherefore the next day, when *Plato* was brought to him by his Father. τοῦτον, εἰπεῖν εἶν τὸν ὄρνιν, he presently said, this is the Bird, and so willingly received him for his Pupil.

4. But his acquaintance with the *Holy Guide*, as it is more credible in it self, so I have also better proof: As *Aristobulus* the *Jew* in *Clemens Alexandrianus*· Saint *Ambrose*, *Hermippus* in *Josephus* against *Appions*: And lastly, *Numennius* the *Platonist*, who ingeniously confesses, Τί γὰρ ἐστι Πλατων ἢ Μωσῆς Ἀτ]ικίζων; That is *Plato*, but *Moses* in *Greek*, as I have elsewhere in my Book called, *The Idea of the Law*, alledged amongst Law-givers; the Number ten is called, every Number, Compleat, signifying the full course of life; for beyond that we cannot number within it self, or explain them by it self, and its own by multiplying them.

Wherefore it is accounted to be of a manifold Religion and Power, and is applied to the purging of souls: Hence the Ancients called Ceremonies Denary, because they that were to be expected, and to offer Sacrifices were to abstain from some certain things for ten dayes, whence amongst the *Egyptians*, it was the custome for him that would sacrifice to *Jao* (*i. e.*) *Jah*, to fast ten dayes before; which *Apuleus* testifies of himself, saying, it was commanded that I should for the space of ten dayes refrain all meat, and be fasting.

5. There are ten Sanguine parts of Man, the Menstrue, the Sperm, the Plasmatick spirit, the Masse, the Humours, the Organical body, the Vegetative part, the Sensitive part, Reason, and the Minde: There are also ten simple Integral parts constituting a man, the Bone, the Cartilage, Nerve, Fibre, Ligament, Artery, Vein, Membrane, Flesh, Skin. There are also ten parts of which a Man consists intrinsecally, the Spirit, the Brain, the Lungs, the Heart, the Liver, the Gall, the Spleen, the Kidnies, the Testicles, the Matrix.

6. There are ten Curtains in the Temple, ten strings in the Psaltery, ten musical instruments which with Psalms were sung, the names whereof were *Neza*, on which their

their Odes were ſung: *Nablum* the ſame as Organs, *Mizmor* on which the Pſalms, *Sirs* on which the *Canticles*, *Tehila* on which Orations, *Berach* on which Benedictions, *Halel* on which Praiſes, *Hodaia* on which thanks, *Afre* on which the felicity or bliſſe and happineſs of any one; *Hallelujah* on which the the praiſes of God only, and Contemplations: there were alſo ten figures of Pſalms, *α. ω. &c.*

7. And there were ten Singers, *viz.* *Adam*, *Abraham*, *Melchiſedeck*, *Moſes*, *Aſaph*, *David*, *Solomon*, and the three ſons of *Chorah* And the name of God in the original world is written with ten Letter, אלהים צבאות Ελοιμζάβαοθ: There are ten Commandements, and the tenth day after the Aſcention of Chriſt, the Holy Ghoſt came down: There are ten Names of God, אהית Εειὲ ייחיה ιὸδ Ιεουα יהיהאלהים Ιεσυα Ελοὶμ אל ελ אלחימיבד ελοὶμ γιϐορ אליה ελόα יהיהצבאית Ιεουα ζαϐοαθ אלהיסצבות Ελοιμ ζαβαοθ שדי ζαδαι אדאו Αδοναὶ μελεκ.

8. And the Number ten caſt in Gold was it, in which *Jacob* wreſtling with the Angel all night overcame, and at the riſing of the Sun was bleſſed, and called by the name of *Iſrael*. By, and in this Number *Joſhua* overcame thirty one Kings, and by ten in a Carbuncle *David* overcame

*Goliah*, and the Philistines; and in ten *Daniel* escaped the danger of the Lions.

9. There are ten Messengers that carry the souls down from God through the Heavens, Spheres, Stars, and Planets to the bodies of men, and these be their names, *Kether*, *Hechmach*, *Binah*, *Hesed*, *Geburah*, *Iiphereth*, *Nezah*, *Jod*, *Hesod*, *Malchuth*; this Number is as circular as unity, because being heaped together, returns into an unity, from whence it had its beginning, and it is the end and perfection of all Numbers, and the beginning of tens as the Number ten flows into unity back again, from whence it proceeded; so every thing that is flowing, is returned back to that from which it had the beginning of its Flux, so water returns to the Sea from whence it had its beginning; the body returns to the earth from whence it was taken; time returns to eternity from whence it flowed; the spirit shall return to God that gave it; and lastly, every creature returns to nothing, from whence it was created, neither is it supported, but by the Word of God, in whom all things are hid.

10. By the Number ten *Polomides* an Abbot of *Malego* in *Spain* could tell almost at any distance how the affairs of the world went, what consultations or transactions

actions there were in all the Nations of Christendome, from whence he got to himself the reputation of a very holy man, and a *Rosie Crucian*; but other things came to passe, no lesse strange and miraculous, as that at the celebrating of the holy Eucharist; the Priest should alwayes want one of his round Wafers, which was secretly conveyed to this Priest or Abbot, by the administration of Angels, he receiving into his mouth, eat it in the view of the people, to their great astonishment, and high reverence of the Saint.

11. At the elevation of the Host, *Polomides* being near at hand, but yet a wall betwixt, that the wall was conceived to open, and to exhibite *Polomides* to the view of them in the Chappel. And thus when he pleased he would partake of the consecrated bread; when this Abbot came into the Chappel himself, upon some special day, that he would set off the solemnity of the day by some notable and conspicuous Miracle; for he would sometimes be lifted up above the ground three or four Cubits high, other sometimes bearing the Image of Christ in his Armes, weeping savourly, he would make his hair to increase to the length and largeness, that it would come to his heels and cover

him all over, and the Image of Christ in his armes, which anon notwithstanding would shrink up again to its usual size: And after this he called an Angel by ten in Gold Telesmatical engraven, to shew the true Religion to him; and the Angel bid him turn Protestant, in the best sense of the Church of *England*; and afterwards all his life he preached, and was created Bishop in *England*, and preached to the Protestants in *France*, and known well by the name of the Bishop of *Spalatta*.

12. And all things with the Number ten, and by the Number ten make a round, taking their beginning from God, and ending in him: God therefore the first unity, or one thing, before he communicated himself to inferiours, diffused himself into the first of Numbers, *viz.* the Number three, then into the Number ten, as into ten *Idea's* and measures of making all Numbers, and all things, which the *Hebrews* call ten Attributes and blessed Souls, *viz. Haloeh*, *Hakades*, *Ophanim*, *Aralim*, *Hasmallim*, *Seraphim*, *Melachim*, *Elohim*, *Ben Elohim*, *Cherubim Issim*; and ten Angels ruling, *Metratton*, *Jophiel*, *Zaphkiel*, *Zadkiel*, *Camael*, *Raphael*, *Haviel*, *Michael*, *Gabriel*, the soul of *Messiah*: Ten Spirits of the World that rule the Spheres,

*Reschith*

*Reschith hagallalim, Masloth, Sabbathi, Zedek, Madim, Schemes, Noga, Chocab, Levanah, Holom, Jesodoth*: ten consecrated Animals, *viz.* a Dove, a Libard, a Dragon, an Eagle, a Horse, Lion, Man, Genitals, Bull, a Lamb: They account ten Divine names, for which there cannot be a further Number.

13. Hence all tens have some divine things in them, and in the Law are required of God as his own, together with the first fruits as the original of things, and beginning of Numbers, and every tenth is the end given to him, who is the beginning and end of all things: and ten Orders of the Damned in Hell, *viz.* false gods, lying spirits, *William Lilly the King of Swedens Jugler, &c.* Vessels of Iniquity, Tempters or Ensnarers, Sifters or Triers, Revengers of wickedness, Furies the Seminaries of Evil, *Aery* Powers, wicked souls bearing Rule.

*All spirits were created pure at first,*
*But by their self-will after were accurst.*

14. The Number ten, and the Letters and Numbers of *Angels*, &c. engraven in a Carbuncle, rendreth a man free from diseases, and maketh him live long, fresh, and beautiful, this helpeth all diseases in the

the Kidnies, it causeth the party that beareth it to live secure from Theeves, for no Thief can enter his house in the night, nor have power to carry away a Sheep or Horse, &c. if once stept in the ground, he shall not come out again until the party that owns the ground pleases: and this Number you must character or cast in Copper, and lay it under the gate in the earth, and in the ground on the East side of the place you would have guarded, be it House, Garden, or an Orchard, *&c.* And its said the *Angel* that gives vertue to this, appears like an old man leaning on a staffe, having in his hand a Sword, and he seems in black Cloaths. By this Number they know when to begin any work in this book.

CHAP.

## CHAP. XIII.

# *The Number of preparations of Gold.*

*Of the signification of the number* 11. *how by it we know the bodies of Devils, and their natural constitutions:* ὀφιωνεὺς in Pherecydes Syrus; אוים, ציים, שויים, לילית, אתים, *names of Spirits haunting fields and desolate places: of* Theophilus Fulwood, *who had the continuall society of a Guardian Genius: Of* Plotinus *and* Olympius.

1. BY 11 *Theophilus Fulwood*, the *Rosie Crucian*, knew the *Demones Metallici*, and *Guardian Genii*, who told him, That the bodies of Spirits were cold; & indeed it stands to very good reason, that the bodies of Spirits being nothing but coagulated aire, should be cold, as well as coagulated water, which is snow and Ice, and that it should be a more keen and piercing cold; it consisting of more subtill particles then those of water, and therefore more fit to insinuate, and more accurately and stingingly to affect and touch

touch the nerves. Hence we may also discover the folly of the opinion that makes the very *essence* of *spirits* to be fire; for how unfit that would be to coagulate the aire, is plaine at first; for it would rather melt and dissolve those consistencies, then constringe them, and freeze them in a manner; but it is rather manifest, that the essence of Spirits is a substance specifically distinct from all corporeal matter whatsoever; but my intents is not to philosophize concerning the nature of Spirits.

2. *Pherecydes Syrus* the *Rosie Crucian*, and Master of *Pythagoras*, by eleven knew the *Fauni* and *Sylvani*, and *Onocentauri*, δαιμόνων γενναβυλὸν καὶ σκοτεινὸν τῇ ἐπιφανείᾳ. A kind of spirits that frequent the woods, and are of a dark colour; they cause a noise and stir in those desolate places, and therefore he forewarns his scholars to beware of their acquaintance.

*Hæc loca capripedes Satyros, Nymphasque tenere*
*Finitimi fingunt, & Faunos esse loquuntur;*
*Quorum Noctivago strepitu Ludoque jocanti*
*Affirmant vulgo taciturna silentia rumpi.*

i. e.

These are the places where the Nymphs do won
The Fauns and Satyrs with their cloven feet, Whose

Whose noise, and shouts, and laughters loud do run,
Through the still aire, and wake the silent night.

3. But the Jewes understand by 11, and לילית a Shee-devil, an enemy to women in child-bed; whence it is, that they write on the walls of the room where the woman lyes in, אדם חוה חוץ לילית *Adam, Eve*, out of doors *Lilith*.

And our Saviour Christ in the 12th. of *Mat.* 43. ver. plainly allowes of this Doctrine, that evil spirits have their haunts in the fields and desarts, which *Grotius* observes to be the opinion of the Jewes, and that שדים *Dæmones* have their names for that reason, from שדה *Ager*, the field; for if it were from שדד, it would be rather שדם then שדים *Shiddim* then *Shedhim*, as Grammatical Analogie requires.

4. The number 11, as it exceeds the number ten, which is the number of the Commandements; so it falls short of the number twelve, which is of Grace and Perfection, therefore it is called the number of sins, and the penitent. Hence in the Tabernacle there were commanded to be made 11 coats of hair, which is the habit of those that are penitent, and lament for their sins; whence this number hath no com-

communion with Divine or Celestiall things, nor any attraction attending to things above; neither hath it any reward; but yet sometimes it receives a gracious favour from God, as he which was called the eleventh hour to the Vineyard of the Lord, received the same reward as those who had born the burthen and heat of the day; and I never knew but one spirit that ever appeared by this number that was a good spirit; and that *Theophilus Fulwood* had, as he gathered from certaine Monitory dreams and visions, although other spirits would speak to him, this would not, but yet he was forewarned as well of several dangers as vices; that this spirit discovered himself to him after he had for a whole year together earnestly prayed to God to send a good Angel to him; and he engraved 11 in silver for it, to be the guide and governour of his life and actions, that he might not be deluded by evil spirits

5. Adding also, that before and after prayer he used to spend two or three hours in meditation and reading the Scriptures, diligently enquiring with himself, what Religion amongst those so many controverted in the world, might be best; beseeching God that he would be pleased to direct him to it; and that he did not

not allow of their way, that at all adventures pray to God to confirm them in that opinion they have already pre-conceived, be it right or wrong.

6. That while he was thus busie with himself, he light upon the Book of Common-Prayer, and in it he found a paper, in which was written, *Episcopacy Meliorated, is the best Religion*; and that a good and holy man can offer up no greater, nor more acceptable sacrifice to God, then the obligation of himself, his soul; and under it was *D. G. Bishop* of *C.* and therefore following the Bishops Counsel, that he offered his soul to God.

7. And that after that, amongst many other Divine Dreams and Visions, he once in his sleep seemed to hear the voice of God saying to him, *I will save thy soul*; I am he that before appeared unto thee: Afterwards, that the Spirit every day would knock at the door about three or four a clock in the morning, though he rising and opening the door could see no body, but that the Spirit persisted in this course, and unless he did rise, would thus rouze him up.

8. This trouble and boisterousness made him begin to conceit that it was some evil spirit that thus haunted him; and therefore he daily prayed earnestly to God, that

that he would be pleased to send a good Angel to him, and often also sung Psalms, having most of them by heart.

9. Wherefore the Spirit afterward knocked more gently at the door, and one day discovered himself to him waking, which was the first time that he was assured by his senses that it was he; for he often touched and stirred a drinking-glass that stood in his chamber, which did not a little amaze him.

10. Two dayes after, when he entertained a Gentleman of the Kings, a friend of his, at supper with him, that this friend of his was much abashed while he heard the Spirit thumping on the bench hard by him, and was strucken with fear; but he bid him be of good courage, there was no hurt toward; and the better to assure him of it, told him the whole truth of the matter.

11. Wherefore from that time, saith *Eugenius Theodatius*, he did affirm, that this Spirit was alwayes with him, and by some sensible sign did ever advertise him with things, as by striking his right ear, if he did any wayes amiss; if otherwise, his left; if any body came to circumvent him, that his right ear was struck; but his left ear if a good man & to good ends accosted him; if he was about to eat or drink any

any thing that would hurt him, or intended or purposed to himself to do any thing that would prove ill, that he was prohibited by a sign; or if he delayed to follow his business, that he was quickened by a sign followed him.

12. When he began to praise God in Psalms, and to declare his marvelous acts, that he was presently raised and strengthened with a spiritual and supernatural power.

13. That he daily begg'd of God, that he would teach him his Will, his Law, and his truth: and that he set one day apart in the week for reading the Scripture and Meditation, with singing of Psalms, and that he did not stir out of his house all that day; but that in his ordinary conversation he was sufficiently merry, and of a cheerfull mind, and he cited that saying for it, *Vidi facies sanctorum lætas*; but in his conversing with others, if he had talked vainly or indiscreetly, or had some dayes together neglected his Devotions, that he was forthwith admonished thereof by a dream, that he was also admonished to rise betimes in the morning, and that about four of the clock, a voice would come to him while he was asleep, saying, Who gets up first to pray?

14. He told *Eugenius* also, how he was

often admonished to give almes, & that the more charity he bestowed, the more prosperous he was; and that on a time when his enemies sought after his life, and knew that he was to go by water, that his Father in a Dream brought two horses to him, the one a white, the other a bay; and that therefore he bid his servant hire him two horses, and though he told him nothing of the colours, that yet he brought him a white one and a bay one.

15. At another time, when he was in very great danger, and was newly gone to bed, he said, that the Spirit would not let him alone till he had raised him again; wherefore he watched and prayed all that night; the next day after he escaped the hands of his persecutors in a wonderfull manner; which being done, in his next sleep he heard a voice saying, now sing, *Qui sedet in Latibulo Altissimi.*

16. *Eugenius* asked him why he would not speak to the Spirit for the gaining of the more plain and familiar converse with it; he answered, that he once attempted it, but the Spirit took away the Number and Plate, and struck it against the door with that vehemency, as if he had intended to have beat it down, whereby he gathered his dislike of the matter.

17. But

17. But though the Spirit would not talk with him, as those that appear by other Numbers, yet he could make use of his judgement in the reading of his books, and moderating his studies; for if he took an ill book into his hands, and fell a reading, the Spirit would strike it, that he might lay it down, and would also sundry times, be the books what they would, hinder him from reading and writing overmuch, that his mind might rest, and silently meditate with it self: he added also, that very often, while he was awake, a small, subtil, inarticulate sound would come into his ears.

18. *Eugenius* further enquiring, whether he ever did see the shape and form of the Spirit; he told him, that while he was awake, he never did see any thing but a certain light, very bright and clear, and of a round compasse and figure; but that once being in great jeopardy of his life, and having heartily prayed to God that he would be pleased to provide for his safety; about break of day, amidst his slumberings and wakings, he espied on his bed where he lay, a young boy clad in a white garment, tinctured somewhat with a touch of purple, and of a visage admirable lovely and beautiful to behold.

19. And this was the first *Rosie-Crucian*

that ever I saw, being about seven yeares since; but being now one of the fraternity, I asked him of souls and spirits; and what numbers were fittest to be engraven for a good Genius, and how to go invisible, and in several shapes.

20. Now, sayes he, by 11 a good Angel will come and make you invisible, and transform you into any of these shapes, a Boy, a Lamb, a Dove, a beam of light; and the Spirit gets into the body, and by his subtil substance more operative and searching then any *Æther*, or lightning, melts the yielding compages of the body to such a consistency, and so much of it as is fit for his purpose, and makes it pliable to your imagination; and then it is as easie for him to work it into what shape he pleaseth, as it is to work the aire into such forms and figures as he ordinarily doth; nor is it any more difficulty for an Angel to mollifie what's hard, then it is to harden what is soft and fluid as the aire.

21. And he that hath this power, you can allow him that which is lesser, *viz.* to instruct men how they shall for a time forsake their bodies, and come in again: for can it be a hard thing for him that can thus melt and take in pieces the particles of the body, to have the skill and power to loosen the soul, a substance really di-

stinct

ſtinct from the body, and ſeparable from it, which at laſt is done by the eaſie courſe of nature at final diſſolution of ſoul and body, which we call death; but no courſe of nature ever transforms the body of of man into the ſhape of a Lamb, or a Dove; ſo that this is more hard and different from the courſe of nature then the other; I, you'l ſay the greatneſs and incredulity of the Miracle is this, that there ſhould be an actual ſeparation of ſoul and body, and yet no death: But this is not at all ſtrange, if we conſider that death is properly a disjunction of the ſoul from the body, by reaſon of the bodies unfitneſs any longer to entertain the ſoul, becauſe of diſeaſes or age.

22. But this is not ſuch a miracle, nor is the body properly dead, though the ſoul be out of it; for the life of the body is nothing elſe but that fitneſs to be actuated by the ſoul, the conſervation whereof is helped by *Aurum Potabile*, and numbers engraven in Gold, Silver, precious Stones, and in Metals, which keeps out the cold, keeps in the heat and ſpirits, that the frame and temper of the body may continue in fit caſe to entertain the ſoul again at her return; ſo the vital ſtem of the carcaſe being not ſpent, the priſtine operations of life are preſently again kindled, as a

Torch new blown out, and yet reeking, ſuddenly catches fire from the flame of another, though at ſome diſtance, the light gliding down along the ſmoak.

23. Wherefore the flying in the aire, walking in Ladies chambers inviſibly, and bringing of meſſages from one lover to another, and diſcovering ſecrets, &c. it is eaſie; for they be then really out of the bodies: And *Socrates* lying in the field for quietneſs ſake, being far from the noiſe of his brawling wife *Zantippe*, fell aſleep, and being aſleep, *Euripides* eſpied a thing come out of his mouth very lovely to behold, of a whitiſh colour, little, but made like a Cony running in the graſs, and at laſt coming to a Brook ſide, very buyſily attempting to get over, but not being able, one of the ſtanders by made a bridge for it of his ſword, which it paſſed over by, and came back again with the uſe of the ſame paſſage, and then entred into *Socrates* his mouth, and they ſaw it no more afterwards; when he waked, he told how he dream'd he had gone over an iron bridge, and other particulars anſwerable to what *Euripides* and his fellowes had ſeen beforehand; all thoſe that transform themſelves into Lambs, Doves, Bryes, or little Birds, or Conies, have their undeſtandings unchanged, they have the mind and memory of a man as before.

24. Mi-

24. Mistake me not; all that can do these miracles, are not *Rosie Crucians*; for many of the Witches and Sorcerers in *Egypt* could do miracles as well as *Moses*, who was taught of God as these *Rosie Crucians* are.

25. To perswade you to the truth of numbers, when consecrated to God with Divine names, and engraven upon consecrated subjects, and what wonderfull vertues they have in natural and supernatural things, I shall amplifie and prove by *Plotinus*; for that which *Porphyrius* records of him, falls little short of a miracle, by the number 11. as being able by it engraven, as his enemy *Olympius* confessed, to retort that Magick upon him, which he practised against *Plotinus*, and that sedately sitting amongst his friends, he would tell them; Now *Olympius* his body was gathered like a purse, and his limbs beat one against another. But your Witches, Sorcerers, Conjurers and Inchanters are not able to stand before *Rosie Crucians*, no more then *Iannes* and *Iambres* could stand before *Moses*, who did really those things, and abundance more then the other could imitate by delusions, sleight and Legerdemain; and this proves the truth of Angels, fallacies of Devils: the one makes a happy man, the o-

ther makes him miserable. The Devil promised our Saviour more then he could perform; but God performed more to *Abraham* then he promised: And to come again to *Plotinus*, although he was not instructed by the Jewish Priests and Prophets, yet he was a familiar friend of that hearty and devout Christian, and learned Father of the Church, *Origen*, whose authority I would also cast in together with the whole consent of the learned amongst the Jewes; for there is nothing strange in the Metaphysical part of this *Holy Guide*, but what they had constantly affirmed to be true; but the unmannerly superstition of many is such, that they will give more heed to an accustomed opinion, which they have either taken up of themselves, or hath been conveyed unto them by the confidence of some private Theologer, then to the authority of either Fathers, Churches, workers of Miracles, or what is best of all, the most solid reasons that can be propounded; which if they were capable of, they could not take any offence at the admittance of the *Rosie Crucian* Philosophy into this present *Holy Guide*; but the principles and most notorious conclusions thereof, offering themselves so freely, and unaffectedly, and so aptly and fittingly taking their

place

place in the Text, that I know not how, with judgement and conſcience, to keep them out.

26. In an elected hour they engrave 11 in caſt metall, and the numbers, Angels and Letters belonging to it; and this maketh the bearer to gain in his trade, cureth all diſeaſes in the legs, *viz.* the Gout, &c. And to this appears an Angel like a beautiful man, that makes a man proſperous by Sea.

By this number they know times when to give Medicines, and how Devils offer themſelves; by this number you ſhall know an Angel from a Devil, as you ſhall ſee in the third book all in order.

CHAP.

## CHAP. XIV.

# *The Number of knowledge, of dissolving Gold, &c.*

*Of the signification of the Number twelve, of its natural vertue: twelve Magical Aphorismes of* Janbosher: *Of Angels, and their nature and dignity: What these Guardian Genii may be; whether one or more of them be allotted to every man, or to some none; what may be the reason of Spirits so seldome appearing: And whether they have any settled shape or no: What their manner is of assisting men in either Devotion, or Prophesie, or Love: Whether every mans complexion is capable of the society of a good Genius: And lastly, whether it be lawful to pray to God to send such a Genius or Angel to one or no, that in the Number and Name we desire at the engraving.*

1. THe Number twelve is Divine, and that whereby the Celestials are measured: It is also the Number of the signs in the *Zodiack*, over which there are twelve

twelve Angels as chief, supported by the Irrigation of the great Name of God: In twelve years *Jupiter* perfects his course, and the Moon runs through twelve Signs in twenty eight dayes or thereabouts. There are twelve chief joynts in mans body, in hands, elbows, shoulders, thighs, knees, and *vertebræ* of the feet: there is also a great power of the Number twelve in divine Mysteries: God chose twelve Families, and set over them twelve Princes: so many stones were placed in the midst of *Jordan*, and God commanded that so many should be set on the breast of the Priest: twelve Lions did bear the brazen Sea that *Solomon* made: there are so many Fountains in *Helim*; and so many Spies sent to the Land of Promise; and so many Apostles of Christ set over twelve Tribes; and twelve thousand people chosen; the Queen of Heaven crowned with twelve Stars; and twelve *Angels* are set over the twelve Gates of the City; and twelve stones of the Heavenly *Jerusalem*. In inferiour things, many breeding things proceed from this Number: so the Cony being most fruitful brings forth twelve times in the year; and the Camel is so many months in breeding, and the Peacock brings forth twelve Eggs, & there are 12 months in the year, as *Virgil* sings.

*How*

*How the Sun doth rule with twelve Zodiack Signes,*
*The Orb that's measur'd round about with Lines,*
*It doth the Heavens starry way make known,*
*And strange Eclipses of the Sun and Moon;*
Arcturus *also, and the Stars of rain,*
*The seven Stars likewise, and* Charles *his Wain:*
*Why Winters Sun makes toward the West so fast;*
*What makes the Nights so long ere they be past.*

2. And there are twelve Magical *Aphorismes.*

1. *Ante omnia punctum*] *extitit: non τὸ ἄτομον, aut Mathematicum, sed diffusivum, Monas erat explicite: implicite Myrias, Lux erat & nox, principium, & finis principii, omnia, & nihil, est, & non.*

2. *Commovit se monas in Diade: & per triadem egressæ sunt facies Luminis secundi.*

3. *Exivit ignis simplex, increatus: & sub Aquis induit se tegumento ignis multiplicis, creati.*

4. *Respexit ad fontem superiorem: & inferiorem deducto typo, triplici vultu sigillavit.*

5. *Creavit*

5. *Creavit unum unitas: & in tria distinxit; trinitas est & Quatenarius, nexus & medium reductionis.*

6. *Ex visibilibus primum effulsit Aqua: Fœmina incumbentis ignis & figurabilium gravida mater.*

7. *Porosa erat interius, & corticibus varia, cujus venter habuit Cœlos convolutos, & Astra indisoreta.*

8. *Separatus Artifex divisit hanc in Amplas regiones, & apparente, fœtu, disparuit Mater.*

9. *Peperit tamen Mater filios Lucidos, influentes in terram Chai.*

10. *Hi generant Matrem in novissimis: cujus fons cantat in Luco Miraculoso.*

11. *Sapientiæ condus est hic: esto qui potes, promus.*

12. *Pater est totius Creati: & ex Filio Creato per vivam Filii Analysin, Pater generatur, habes summum Generantis Circuli Mysterium: Filii Filius est, qui Filii Pater fuit.*

3. The Name of God among *Angels* is spoke with twelve letters אב קידוה חקדש Father, Son, Holy Ghost.

4. There are twelve Messengers that bear the Commands of God, and have influence on the nine Orders of *Angels*, and Quire of blessed Souls; and ten *Sepheroth*

roth into the *Angels* of the Cœleſtial Spheres, and *Angels* of the Planets, and Planets themſelves; and into the *Angels* of the Signs, whoſe names are theſe, *Malchidiel*, *Aſmodiel*, *Ambriel*, *Muriel*, *Verchiel*, *Hanaliel*, *Zuriel*, *Barbiel*, *Adnarciel*, *Hanael*, *Gabriel*, *Barchiel*; and theſe have influence upon the twelve Signs of the *Zodiack*, *Aries*, *Taurus*, *Gemini*, *Cancer*, *Leo*, *Virgo*, *Libra*, *Scorpius*, *Sagittarius*, *Capricornus*, *Aquarius*, *Pisces*: and from theſe *Angels* after this Order doth man receive a good *Genius*, according to the Number of his Name, engraven in the Metal, or in one of theſe twelve Stones, a *Sardonius*, a *Carneol*, a *Topaze*, a *Calcedony*, *Jaſper*, *Emrald*, the *Beril*, an *Amethiſt*, the *Hyacinth*, a *Chriſopraſus*, a *Chriſtal*, a *Saphir*.

5. And there are twelve Tribes, twelve Prophets, twelve Apoſtles, twelve Months; twelve Plants, *Sang-upright*, *Vervain*, *Bending-vervain*, *Comfry*, *Lady-ſeal*, *Calamyn*, *Scorpion-graſs*, *Mugwort*, *Pimpernel-dock*, *Dragonwort*, *Ariſtolochy*: and twelve principal Members, the *Head*, the *Neck*, the *Arms*, the *Breaſt*, the *Heart*, the *Belly*, the *Kidneys*, the *Genitals*, the *Hams*, the *Knees*, the *Legs*, the *Feet*: By the Number twelve Spirits appear that reſolve all manner of Queſtions, as *Jauboſhar*, *Adams* Tutor ſaith, and

and you may find it recorded in the *Indian* Books, written by *Isagarith* a hundred years before *Adam*. Now they say in old time the Months were called and reckoned for years; but this I leave to more curious pens, and passe on to my design: And if these things practised be found true, and answer the expectation of the Reader, let him then say faithfully his thoughts of Art, neither scandalizing, nor smutting it with disgraceful words.

6. Now it cannot but amuse a mans mind to think what these Officious spirits should be, that so willingly by Numbers sometimes offer themselves to consociate with a man; whether they may be Angels uncapable of incorporation into humane bodies, which vulgarly is conceived: or whether the souls of the deceased, they having more affinity with mortality and humane frailty then the other, and so more sensible of our necessities and infirmities, having once felt themselves, and separate souls are in a condition not unlike the Angels themselves.

7. But there are Angels in Heaven, that are set over man as Guardians, and their names you find by these *Axiomata* in the Numbers and Letters, as these willingly come

come to us. Now we are to inquire, whether every man hath his Guardian *Genius* or no: that Witches have many, such as they are, their own confessions test fie: The *Pythagoreans* were of opinion that every man hath two *Genii*, a good one, and bad one, which *Mahomet* hath taken into his Religion, adding also that they sit on mens shoulders with table-books in their hands, and that the one writes down all the good, and the other all the evil a man doth: But such expressions as these I look upon as Symbolical rather then Natural.

8. And I think it more reasonable, that a man changing the frame of his mind, changes his *Genius withal*, or rather unless a man be very sincere and single-hearted, that he is is left to common providence, as well as if he be not desperately wicked, or deplorably miserable, scarce any particular evil spirit interposes, or offers himself a perpetual assistant in his affairs and fortunes.

9. But extream poverty, irksome old age, want of friends, the contempt, injury, and hard-heartedness of evil neighbours working upon a soul low sunk into the body, and wholly devoid of divine life, doth

doth sometimes kindle so sharp, so eager, and so piercing a desire of satisfaction and revenge, that the shrieks of men while they are a murthering, the howling of a Woolf in the fields in the night, or the squeaking and roaring of tortured beasts, do not so certainly call to them those of their own kind, as this powerful Magick of pensive and complaining soul in the bitterness of its affliction, attracts the aid of these our officious spirits; so that it is most probable, that they that are the forwardest to hang Witches, are the first that made them, and have no more goodness nor true piety, then these they so willingly prosecute, but are as wicked as they, though with better luck or more discretion, offending no further then the Law will permit them; and therefore they severely starve the poor helpless man, though with a great deal of clamour of Justice, they will revenge the death of their Hog or Cow.

10. And now it were worth our disquisition, why spirits so seldom now adayes appear, especially those that are good; whether it be not the wickedness of the present Age, as I have already hinted, or the general prejudice men have against all spirits that appear, that they must be streight-ways Devils, or the *frailty*

*of humane nature*, that is not usually able to bear the appearance of spirits, no more then other Animals are; for into what Agonies Horses and Dogs are cast upon their approach, is in every ones mouth, and is a good circumstance to distinguish a real Apparition from our own imaginations.

11. Or lastly, whether it be not the condition of spirits themselves, who, it may be, without some violence done to their own nature, cannot become visible, it being happily, as troublesome a thing to them to keep themselves in one steady visible consistency in the Air, as it is for men that dive to hold their breath in the water.

12. Now although Spirits appear upon Numbers and Names engraven upon Metals, Minerals, or pretious Stones, it may deserve our search, whether spirits have any setled form or shape: Angels are commonly pictured, like good plump boyes, which is no wonder the boldness of the same Artist, not sticking to picture God Almighty in the shape of an old man: In both as it pleases the Painter.

13. But this story seems rather to favour their opinion, that say, that Angels and separate souls have no settled form, but what they please to give themselves upon

upon occasion by the power of their own fancy. *Ficinus*, as I remember, somewhere calls them *Aereal Stars*. And the good *Genii* seem to me to be as the benign eyes of God running to and fro in the world, with love and pity beholding the innocent endeavours of harmless and single-hearted men, ever ready to do them good, and to help them.

14. What I speak here of the condition of the soul out of the body, I think is easily applicable to other *Genii* or Spirits; and this I conceive of separate souls and spirits.

*Like to a light fast lock'd in Lanthorn' dark*
*Whereby by night our wary steps we guide*
*In slabby streets, and dirty channels mark*
*Some weaker rayes from the black top doe glide,*
*And flusher streams perhaps through th' horny side;*
*But we've past the peril of the way,*
*Arriv'd at home, and laid that case aside,*
*The naked light how clearly doth it ray,*
*And spread its joyful beams bright as Summers day!*
*Even so the soul in this contracted state*
*Confin'd to these strait* Instruments of sense
*More dull and narrowly do operate;*

*At this hole hears, the sight must ray from thence,*
*Here tastes, there smells, but when she's gone from hence,*
*And round about has perfect cognoscence;*
*What e're in her* Horizon *doth appear,*
*She is one Orb of sense, all eye, all Aiery ear.*

15. Now you know by the vertue of Names and Numbers how spirits appear; let us inquire how these good *Genii* become serviceable to men, for either heightning their Devotions, or inabling them to Propheſie, *&c.* whether it can be by any other way then by descending into their bodies, and possessing the heart and brain: For the *Euchites*, who affected the gift of Propheſie by familiarity with evil spirits, did utterly obliterate in their souls the πατεικὰ σύμβολα, the principles of goodness and honesty (as you may see in *Possellus*, περὶ ἐνιεργείας δαιμόνων) that the evil spirits might come into their bodies, whom these sparks of vertue, as they said would drive away, but those being extinguisht, they could come in and possess them, and inable them to propheſie.

16. And that the Imps of Witches do sometimes enter their own bodies, as well as theirs to whom they send them, is plain in the story of Witches in *Trismegist.*

17. It

17. It is also the opinion of *R. Lully*, that these spirits get into the vains and Arteries both of men and beasts.

18. Wherefore concerning the holy *Rosie Crucians*, it may be conceived reasonable, that the good *Genii* insinuate themselves into their very bodies, as well as the bad into the bodies of the wicked; and that residing in the brain, and figuring of it by this or that object, as we our selves figure it, when we think the external senses being laid asleep, those figurations would easily be represented to the common sense; and that memory in the *Rosie Crucian E. T.* recovering them when he awaked, they could not but seem to him as other dreams did, saving that they were better, they ever signifying something of importance unto him.

19. But these Raptures of Devotion by day, might by the spirits kindling a purer kind of love flame in his heart, as well as by fortifying and raising his imagination, and how far a man shall be carried beyond himself by this redoubled soul in him, none I think, can well conceive unless they had the experience of it.

20. And if this be their manner of communion, it may be enquired by this Number, whether all men be capable of consociation with these good *Genii*. *Car-*

*Dan* somewhere intimates that their approaches are deprehensible by certain sweet smells, where the mind doth not stink with pride and hypocrisie, have some natural advantage for the gaining their society. But if there be any peculiar complexion or natural condition required, it will prove less hopeful for every one to obtain their acquaintance; yet Regeneration comes to its due pitch: though it cannot be without much pain and anguish, may well rectifie all uncleanness of nature; so that no singular good and sincere man can reasonably despair of their familiarity. For he that is so highly in favour with the King, it is no wonder he is taken notice of by his Courtiers.

11. Some question these Numbers, and the vertues I attribute to them when engraven, whether God assists us or not, and whether it be lawful to pray to God for such a good Genius or Angel: But the examples of *Enoch*, *Moses*, *Joshua*, *Elijah*, *Jeremiah*, *Ezekiel*, *Daniel*, St. *John Baptist*, and St. *John* the Divine, with many others, as *Hector* of *Troy*, *Alexander*, *Julius Cæsar*, *Judas Maccabeus*, King *Arthur* of *England*, *Charlemain*, or *Charles* the Great, *Huon* of *Burdeux*, *Godfrey* of *Bulloyn*, and thousands more I could name, seems a sufficient warrant.

22. But

22. But I conceive faith and desire ought to be full sail to make such voyages prosperous, and our end and purpose pure and sincere; but if pride, conceitedness, or affectation of some peculiar priviledge above other mortals, spur a man up to so bold an enterprize, his devotions will no more move either God, or the good *Genii*, then the whining voice of a counterfeit will stir the affection of the discreetly charitable. Nay this high presumption may invite some real friends to put a worse jest upon him, then was put upon that tattered Rogue *Guzman*, by those Mock-spirits, for his so impudently pretending kindred, and so boldly intruding himself into the knowledge and acquaintance of the Gentry and Nobility of *Genoa*.

But the safest Magick is the sincere consecrating a mans soul to God, and the aspiring to nothing but so profound a pitch of humility, as not to be conscious to our selves of being at all touched with the praise and applause of men, and to such a free and universal sense of charity, as to be delighted with the welfare of another as much as our own; they that solely have their eyes upon these, by Numbers and Names, will find coming in what ever their heart can desire; but

they that put forth their hand to catch at high things, as they fancy, and neglect these, prove at last but a plague to themselves, and a laughing stock to the world.

In a convenient season they engraved the Number twelve in a white and clear stone, with the Letters of the name of the party, and the Genius, Angel, and Planet, *&c.* And this encreaseth felicity, honour, and conferreth benevolence and prosperity, and freeth from enemies; and this Number cureth all diseases in the feet: to this they say appears a Genius, whose figure is a man, having the head of a Lion, or a Ram, and Eagles feet, and he seems to be in Blew, and a flame of light attends him.

By this Number they know whether the Medicine will prosper or not.

CHAP.

## CHAP. XV.

*Of what Angels appear by the vertue and power of Numbers above twelve.*

1. IN thirteen for the Agreement of Married Couples, and for the dissolving of the Charmes against Copulation, they added the Numbers of their Names together, and divided them by nine, and the remainder was engraven with thirteen upon a plate of *Beril* and *Zedeck*, and then a *Genii* would appear like a man and woman in white imbracing.

2. Now the Numbers that are above twelve, you see are endowed with many and various effects and vertues, whereof you must understand by their originals and parts, as they are made of a various gathering together of simple Numbers, or manner of multiplication; sometimes as their significations arise from the lessening, or exceeding of another going afore, especially more perfect, so they contain of themselves the signs of certain Divine Mysteries;

Mysteries, so you see the third Number above ten shews the Mystery of Christs appearing to the Gentiles, for the thirteenth day after his Birth a Star was a guide to the Magicians.

3. The fourteenth day doth typifie Christ, who the fourteenth day of the first Month was sacrificed for us: upon which day the Children of *Israel* were commanded by the Lord to celebrate the Passover, 14. *Matthew*, doth so carefully observe, that he passed over some Generations, that he might every where observe this Number in the Generations of Christ. To cure the sick, they made this Number in gold, and then an Angel would appear like the head of a Lion, and they would make a perfume of Amber.

4. The fifteenth Number is a token of spiritual Ascentions, therefore the Song of Degrees is applyed to that in fifteen Psalms. And fifteen years were added to the life of *Hezekiah*; and the fifteenth day of the seventh month was observed and kept holy: This Number they engraved with the mans name in Virgin Wax and Mastick, and then would appear a King crowned, before whom they would burn *Lignum Aloes*, and he would reconcile him with his King whom he offended

5. The

5. The Number sixteen the *Pythagorians*, *Porphirians* and *Platonists* call the Number of Felicity. It also comprehends all the Prophets of the Old Testament, and the Apostles and Evangelists of the New. They engraved this in a silver Ring, whose table was square, and then the Genius would appear in the shape of a woman well cloathed, sitting in a chair, to whom they would burn *Musk*, *Camphire*, and *Calamus Aromaticus*. They affirmed, that she giveth happy fortune, and every good thing.

6. The Number seventeen is called of *R. Lully*, a Number of Victory; by it engraven with the Letters and Numbers of his Name, added together in red Wax, appeared a Genius like a Souldier sitting on an Horse, holding a Pistol cockt in his right hand ready to fire; and they burnt red Earth and Storax before him: And this enabled *Julius Cæsar* to come into this Kingdome of *England*.

7. By the number eighteen, *Israel* served *Eglon* King of *Moab*: your name and number engraven in Iron, they say will preserve you against Theeves and Robbers, for a Genius in the form of an Ape will attend.

8. By the Number nineteen engraven in Copper, appeared a woman holding her

her hands upon her face, and they burnt liquid Storax before it, that might facilitate birth, and provoke the Menstrues.

9. By the Number twenty, *Jacob* served, and *Israel* was sold; and amongst creatures that have many feet, there is none that have above twenty feet, and they say that this number engraven in Tyn, with the Number of the Hunters name, will bring you a Genius like *Sagittary*, half a man, and half a horse, and before this they burnt a Woolfs head, and it made them prosperous in hunting.

10. By twenty one, with the Number of the Kings name, for the destruction of his enemies, and to overcome Kingdomes, they engraved it in gold, and finely wrought it, and then appeared a Genius in the image of a man, with a double countenance before and behinde, and before this they burnt brimstone and Jet.

11. Twenty two signifies the fulness of wisdome, and so many are the Characters of the *Hebrew* Letters, and so many books doth the Old Testament contain: by this Number engraven in silver, a little Virgin appears, and is reported to increase the light of the eyes, to assemble Spirits, to raise Winds, to reveal secret and hidden things.

12. Twenty

12. Twenty three, Engraven with the mans name, and the Numbers of it, in a *Saphyr*, maketh appear the Genius of a man willing to make himself merry with Musical Instruments, and he maketh a man honoured before Kings and Princes, and helpeth the pain of the teeth, he bestoweth the favour of men and Aireal spirits.

13. Now I shall say nothing of twenty four, because it is evil, and giveth a Genius of a wicked man, whose name was *Cain*, and the name of any Spirit you may find by the number and name of the man, for what remains of Addition, and Division, tells you the number and the name of the spirits; I have told you of all mens names, what Angels rule them as you heard before; these numbers are said to be good and prosperous, *viz.* 1, 2, 3, 4, 7, 9, 11, 13. 14. very good, 16, 17, 19, 20, 22, 23, 10, 26, 27. indifferent good, 5, 6, 8, 12, 15, 18, 21. very ill, 24, 25, 28, 29, 30. worst of all.

CHAP.

## CHAP. XVI.

*Of Kings, Lords, or other people that fight, or go to Law one againſt another, which ſhall have the Victory.*

1. NOw we have ſhewed you the power, vertue, and ſignification of numbers; we ſhall next teach you the uſe of them: And firſt, you muſt know the proper names of them which would fight or go to Law one againſt the other: and according to the letters and numbers in the ſecond Chapter of this book: Joyn unto each letter of the ſaid names the number that is attributed to it, and ſumme the ſaid numbers together each man by himſelf, and divide the ſumme of each mans name by nine, and judge by theſe Rules following; and if it fortune, that in dividing the whole by nine, there remain nothing; then the laſt number of nine muſt be it, you muſt adde to his name.

2. And if the names be both one, the Num-

Numbers will be the ſame, as *John* againſt *John*; and you muſt remember to write the names in the Nominative caſe ſingular.

3. And if one to one remaine, then in combate, he that is of the leſſer ſtature ſhall overcome the other, becauſe the leſſer loves Clamours, Seditions, Rebellions, Deceits, Strife, Debate, and is Captain of an ill company, that ſtrive to over-run and kill men, and by that means is feared; ſome men ſay the younger ſhall overcome the elder; but I obſerve not that rule: the greater is a mighty man, ſtrong and cruel, proud, and given to fight; but yet he ſhall be hurt in the head; and the leſſer ſhall have the choice of weapon, and overcome the other; in Law, the leſſer ſhall obtain the ſuit.

4. Two to two, the greater ſhall have the choice of weapon, and ſhall have the victory with long weapon, becauſe he is noble and handſome, and of good reputation, and loves good company: The leſſer is a man of good nature and well beloved; but yet he loves to kiſs in a corner, and therefore he ſhall be hurt in the face, and on the arm: In Law the greater ſhall obtain this ſuit; and this trouble is or will be about women.

5. Three againſt three; here the leſſer ſhall

ſhall chuſe and overcome with ſhort weapon, becauſe he is Princely, and full of ſpirit; but the greater is a poor ſouldier, that hath nothing but his ſword; he hath been hurt in the arm, and is ſervant to them that have likewiſe been hurt, and have loſt ſome of their limbs, and ſhall now be hurt in the ſtomack: In Law the the leſſer being witty ſhall obtaine his ſuit.

6. Four to four; now the greater ſhall have the choice of weapons, and ſhall have the victory with long weapon; he is lofty in his deeds, and takes pleaſure in Arms; being very handſom and amiable in complexion, full of words, contentious: In Law-ſuit the greater ſhall obtain the inheritance of his father or mother, or the goods of the other that is in controverſie with him; is one of wiſdome, beauty and policy, and well beloved; yet by deceit and treaſon would he beguile his friends, but he fails.

7. Five to five; then the leſſer ſtature ſhall chuſe the weapon, and overcome with ſhort weapon; yet the party is luſtleſs; and weak in generation, however honeſt, and therefore the greater ſhall be hurt on the ſide, and on the head, and ſhall ſurely dye, becauſe he loves unjuſt quarrelling in the Law, the leſſer ſhall in two Terms obtain his ſuit.

8.

8. Six to six; again the taller shall overcome, but the lower shall chuse his weapon, the other is an ingenious man, full and active of body, a lover of good cloaths, Guns, Cross-bows, Horses and Harness.

9. Seven to seven; and again the lesser shall vanquish with the choice of weapon, which is short; she is a great Lady, angry, and a fighter, and seeketh nothing but strife and quarrels, a favourer of Hectors, and men of War for her defence, and to be maintained by them in her controversies; and the greater shall be shot in the arm, and hurt in the head and stomack.

10. Eight to eight; the greater shall overcome with long weapon, & the lesser shall have the choice of weapon, the greater is a very fawning deceitful Knave, full faced and bodied, of a brown hair, much given to Witchcraft, charms and Inchantments; a great embracer of women, and therefore shall hurt the lesser in the belly, side and knee: In Law the greater shall obtain his suit; and there is like to be murther, for the lesser is a good man of countenance and condition, and loves good cloaths, but high spirited; and so there is like to be blows given, with more loss to him that shall win the suit then it is worth.

11. Nine to nine; here the leſſer ſhall have the choice of weapon, and beat the other with ſhort weapon; he is a man very noble in his actions, aims and high things, with a little pride; the other is one hath great power to do evil, applying himſelf unto nothing but revenge, to murther and ſlaughter, and to rob and deceive: A Phanatick Anabaptiſt in the fear of God will cut your throat, he ſhall be for all his cunning hurt on the knee, and on the ſide: In ſuit the leſſer ſhall obtain without trouble, and they go to Law for Heritages, or Womens apparrel found; the leſſer ſhall be content to take part rather than trouble.

12. 1 to 2, the 2 ſhall have the choice of weapon, and overcome one with ſhort weapon, and he ſhall be hurt in the head for all his gallantry, and dye thereof. In Law one ſhall win, and have more favour in his ſuit then he looks for; and this ſuit is brought for Gownes, Garments, and womens money.

13. One to three; one is a man will chuſe the long weapon and beat the other; three ſhall be hurt on the arm, and on the ſtomack: In Law one ſhall obtain the ſuit, the declaration is upon bond or debts.

14. One to four; here four ſhall chuſe the

the field and day of battel, and overcome his enemy with long weapon; and one shall be hurt at the heart: In Law four shall by deceit obtain his suit, which is about Succession or Inheritance.

15. One against five; The first shall chuse the field and day of battel, and overcome five with short weapon: In Law one shall obtain his suit, which is some gift of a Lord or Knight.

16. One to six; here six shall beat one, and hurt him in the belly and head with a long weapon, and imprison him. And in Law six shall obtain their suit, which is brought about with money or merchandizable wares; and at last they shall be friends.

17. One to seven; in this business one shall beat seven with a short weapon, and hurt him on the side, although he had the choice: In Law one shall obtain his suit about women, or marriage-goods; and the suit shall be long.

18. One against eight; here one shall be hurt on the side, and in the genitories, with long weapon, because he is poor and malicious: he will be long angry, he is hurt or blemished in his face, one of his eyes is out, one of his members is cut away, and he is an old man: and eight also is poor, perplexed, proud and sorrow-

ful, having one of her members cut away: in Law eight shall obtain his suit, which is about goods and houshold-stuff, and such things as are unmovable, as houses and the appurtenances, &c

19. One to nine; one shall have the choice of weapon, and beat nine, and hurt him on the side: In Law one shall win, and the suit is about honour, preferment, or some preheminence.

20. Two to three; here three shall be beat with short weapon, and two shall be hurt on the arm: In Law 3 shall obtain his suit by the help of the Parson of the Parish, because it is amongst kindred about heritages

21. Two to four; now two shall have the better in fighting, and hurt four on the stomack, and on the arm: In Law two shall win by the subtilty of his Attorney.

22. Two against five; here five shall in fighting beat two, and hurt him in the flank and breast: in law five shall obtain the suit, which is about women and womens cloaths.

23. Two to six; here two shall overcome and beat six with long weapon, and hurt him in the body, and on his shoulders: In Law two shall obtain his suit without any great trouble; two is a man de-

delighting in ſtrife and contention, and unjuſtly he practiſeth, to take away the goods of others; ſix is a fine fellow, well made, and of good countenance, proud, and therefore they will agree, and the ſuit is about Merchandize, or money lent; for it is better to pleaſe a knave then an honeſt man.

24. Two to ſeven; now ſeven will beat and hurt two on the ſide, although two ſhall have the choice of weapon, yet he ſhall be overcome: In Law ſeven ſhall obtain his ſuit by delayes; two keeps company with martiall men, or with little men, that have their eyes ſunk in their heads, and a ſmall beard, ready to do a miſchief; wherefore ſeven will eaſily be content to be quiet.

25. Two to eight; here two ſhall have the choice of weapon, and beat eight, and hurt him on the ſtones and bottom of his belly: In Law two ſhall obtain his ſuit, and he is a man very ſad and penſive, puniſhing his body by an extreme melancholineſs, and he loves to dig in the earth, for to finde treaſure: and therefore two ſhall be aſſiſted by men of ſmall ſtature, counterfeit, and as it were monſtrous: eight is a man very happy, and taketh nothing in hand, but it ſhal turn to his praiſe; but here it happeneth eight ſhall have

good right, but that the ſubtilty of two is of ſuch force, that eight ſhall loſe; and this ſuit is for movable goods.

26. Two to nine; now nine ſhall beat and hurt two at the heart with ſhort weapon: In Law nine ſhall obtain his ſuit, which is about gifts or goods of the dead.

27. Three to four; by ſhort weapon, four ſhall beat three, and hurt him in the head and arms: In Law four ſhall obtain his ſuit, which is about his Fathers goods, and his kinsfolk would beguile him.

28. Three to five; by ſhort weapon three ſhall hurt five on the ſide or ſhoulder, at laſt friends: In Law three ſhall obtain his ſuit, and after they ſhall be friends.

29. Three to ſix; with long weapon ſix ſhall hurt three in the belly: In Law ſix ſhall obtain his ſuit, which is for merchandize.

30. Three to ſeven; here three ſhall beat ſeven, and hurt him in the leg and arm: In Law the ſuit ſhall be long, yet at laſt obtained by three.

31. Three againſt eight; by long weapon three ſhall be hurt on the body and entrails by eight: In Law eight ſhall obtain his ſuit, which is about the apparel, dowry, or things of women.

32. Three to nine; now with ſhort weapons three ſhall hurt nine in the head, whereof

whereof he ſhall die: In Law three ſhall obtain his ſuit by the help of ſome Lords of the Kings Court.

33. Four to five; Here five ſhall beat four and kill him: In Law five ſhall obtain his ſuit, becauſe he is an honeſt man in heart, and the ſuit is about goods given by the Prince.

34. Four to ſix; with long weapon, ſix ſhall hurt four in the body: In Law four ſhall obtain his ſuit, which is for money or merchandize.

35. Four to ſeven; now ſeven will beat four with ſhort weapon, and hurt him on the knee and face: In Law ſeven ſhall obtain his ſuit.

36. Four to eight: with ſhort weapon four ſhall hurt eight in the breaſt and arms: In Law four ſhall obtain his ſuit.

37. Four to nine; here nine ſhall beat four, and hurt him in the ſide: And in Law nine ſhall obtain his ſuit.

38. Five to ſix; by long weapon ſix ſhall hurt five on the head and face: In Law ſix ſhall obtain his ſuit, which is for money lent.

39. Five to ſeven; here five ſhall kill ſeven: In Law five ſhall win his Fathers inheritance.

40. Five to eight; with long weapon five ſhall be hurt in the ſide, and in the

hands: In Law eight shall obtain his suit.

41. Five to nine; now five shall hurt nine on the shoulder: In Law five shall obtain his suit.

42. Six against seven; here seven shall have the choice of weapon, and hurt six on the head: In Law seven shall win, and the suit is for Merchandize.

43. Six to eight; here six shall be hurt on the head by eight: In Law six shall obtain his suit; they be both good men, and will at last be friends.

44. Six to nine; now nine shall beat six and hurt him on the arm, and on the leg: In Law nine shall obtain his suit.

45. Seven to eight; here eight shall beat and hurt seven on the breast and heart: In Law eight shall obtain his suit, which is for garments, or movable goods left by kindred.

46. Seven against nine; by short weapon nine shall be hurt in the face: In Law nine shall obtain his suit.

47. Eight against nine; with nine eight shall be overcome, and hurt in the body: In Law nine shall obtain his suit.

## *A Rule abridged, to know which of the two that fight, or go to Law, ſhall have the Victory.*

♂ in *Aries* 1, againſt ☉ in *Aries* 1, the leſſer conquers.
♀ in *Taurus* 2, againſt ☽ in *Taurus* 2, the bigger conquers.
♂ in *Gemini* 3, againſt ☿ in *Gemini* 3, the leſſer conq.
♃ in *Cancer* 4. againſt ☽ in *Cancer* 4. the greater conq.
♀ in *Leo* 5. againſt ☉ in *Leo* 5. the leſſer conq.
☿ in *Virgo* 6. againſt ☿ in *Virgo* 6. the higher conq.
♀ in *Libra* 7. againſt ♄ in *Libra* 7. the leſſer conq.
♂ in *Scorpio* 8. againſt ☿ in *Scorpio* 8. the greater conq.
♃ in *Sagittarius* 9. againſt ☽ in *Sagittary* 9. the leſſer conq.
♀ in *Taurus* 1. againſt ☽ in *Taurus* 2. two ſhall conq.
♂ in *Gemini* 1. againſt ☿ in *Gemini* 3. 1 ſhall conq.
♀ in *Leo* 1. againſt ☉ in *Leo* 4. 4 ſhall conquer.

☉ in *Aries* 1. against ♂ in *Aries* 5. 1 shall conq.

☿ in *Virgo* 1. against ♀ in *Virgo* 6. 6 shall conq.

♀ in *Libra* 1. against ♄ in *Libra* 7. 1 shall conq.

♂ in *Virgo* 1. against ☿ in *Virgo* 8. 8 shall conq.

♃ in *Sagittarius* 1. against ☉ in *Sagittarius* 9. conq.

♂ in *Gemini* 2. against ☿ in *Gemini* 3. 3 shall conq.

♃ in *Cancer* 2. against ☽ in *Cancer* 4. 2 shall conq.

♄ in *Libra* 2. against ♀ in *Libra* 5. 5 shall conq.

♀ in *Scorpio* 2. against ☿ in *Scorpio* 6. 2 shall conq.

☿ in *Gemini* 2. against ♂ in *Gemini* 7. 7 shall conq.

♄ in *Capricorn* 2. against ♂ in *Capricorn* 8. 2 shall conq.

♀ in *Leo* 2. against ☉ in *Leo* 9. 9 shall conquer.

☉ in *Aries* 3. against ♂ in *Aries* 4. 4 shall conq.

☿ in *Gemini* 3. against ♂ in *Gemini* 5. 3 shall conq.

♀ in *Virgo* 3. against in ☿ in *Virgo* 6. 6 shall conq.

♄ in *Aquarius* 3. against ☿ in *Aquarius* 7. 3 shall conq.
♀ in *Virgo* 3. against ☿ in *Virgo* 8. 8 shall conq.
♂ in *Aries* 3. against ☉ in *Aries* 9. 3 shall conq.
♀ in *Leo* 4. against ☉ in *Leo* 5. 5 shall conquer.
☿ in *Virgo* 4. against ♀ in *Virgo* 6. 4. conquers.
♄ in *Copricorn* 4. against ♂ in *Capricorn* 7. 7 conq.
♃ in *Sagitarius* 4. against ☉ in *Sagittarius* 8. 4 conq.
☿ in *Gemini* 4. against ♂ in *Gemini* 9. 9 conq.
☉ in *Leo* 5. against ♂ in *Leo* 6. 6 conquers.
♀ in *Aries* 5. against ☉ in *Aries* 7. 5 conquers.
♃ in *Sagittarius* 5. against ☉ in *Sagitt.* 8. 8 conq.
☿ in *Gemini* 5. against ♂ in *Gemini* 9. 9 conquers.
♂ in *Aries* 6. against ☉ in *Aries* 7. 7 conquers.
☿ in *Virgo* 6. against ♀ in *Virgo* 8. 6 shall conq.
☿ in *Gemini* 6. against ♂ in *Gemini* 9. 9 conq.

☉ in *Leo* 7. against ♀ in *Leo* 8. 8. conquers.

☉ in *Aries* 7. against ♂ in *Aries* 9. 7 conquers.

☿ in *Virgo* 8. against ♀ in *Virgo* 9. 9 conquers.

And these be the reasons of the Rules going before, which you must observe in every Medicine you make.

Ano-

## Another Rule more brief, according to the Numbers and Names going before.

| *The Numbers.* | | *Are Conquerors of* | | *The Conqueror is of* | |
|---|---|---|---|---|---|
| 2 4 6 8 | | | 1 | | 3 5 7 8 |
| 3 5 7 9 | | | 2 | | 1 4 6 8 |
| 1 4 6 8 | | | 3 | | 2 5 7 9 |
| 2 5 7 9 | | | 4 | | 1 3 6 8 |
| 1 3 6 8 | | | 5 | | 2 4 7 9 |
| 2 4 7 9 | | | 6 | | 1 3 5 8 |
| 1 3 5 8 | | | 7 | | 2 4 6 9 |
| 2 4 6 9 | | | 8 | | 1 3 5 7 |
| 1 3 5 7 | | | 9 | | 2 4 6 8 |

*Unity is ascribed to the Sun,* 2 *is ascribed to the Moon,* 3 *ascribed to the Jupiter, Sol and Venus,* 4 *is of the Sun,* 5 *is ascribed to Mercury,* 6 *is attributed to Venus and Juno,* 7 *belongs to Saturn,* 8 *is attributed to Jupiter and Vulcan, Cybele and Bacchus; some attribute it to the three Ladies of Destiny;* 9 *belongs to the Moon, and the nine Muses;* 10 *belongs to the Sun and Janus;* 11 *is attributed to the Moon,* 12 *is attributed to the World.*

CHAP.

## CHAP. XVII.

### The Resolution of all manner of *Questions*, and how by these Numbers you may be happy, *&c.*

1. *WHether a person shall live long, or not*
2. *If a person shall be healthful or sickly.*
3. *If one shall find the party at home one would speak with.*
4. *Whether one absent be dead or alive.*
5. *Whether a Ship shall come home safe.*
6. *If a man shall be rich.*
7. *If Reports be true or false.*
8. *If find again the thing lost.*
9. *If a man shall enjoy the Estate of his Father.*
10. *If it be good to hire or take the Farm or House desired.*
11. *If good to remove from one house to another.*
12. *If one shall have Children*
13. *Whether the Father be dead or not.*
14. *If the Child be right Fathered, or a Bastard.*
15. *Whether a Town besieged shall be taken.*
16. *If there be any ill company in the way a man would go.*

17. *If*

17. *If it be good to put on new Clothes.*
18. *If a promise made shall be performed.*
19. *If the Earth shall bring forth plenty of fruits, or not.*
20. *If a sick party shall live or dye.*
21. *If a servant shall get free from his Master.*
22. *If it be good to take Physick.*
23. *If it be good to visit the sick person, or not.*
24. *If a man shall marry.*
25. *If he shall marry well or ill.*
26. *If a man be wise, or a fool.*
27. *If a woman be rich or not you would marry.*
28. *If agree after Marriage, or not.*
29. *Whether a Damosel be a Maid, or no.*
30. *Whether a Woman be honest to her Husband, or not.*
31. *If beasts lost, be dead or alive.*
32. *Whether a Thief shall be taken, or not.*
33. *Whether the thing lost be stoln, or not.*
34. *If a City, Town, or Castle shall be taken, or not.*
35. *If a party absent be dead or alive.*
36. *Whether the man shall die a good death.*
37. *If the Wifes Portion shall be obtained.*
38. *If it be good to call Angels in matters of Love, or not.*
39. *If the Spirit be good or evil, that appears, and whether it be an Angel of*

*of Heaven; or a Devil of Hell.*

40. *If the wind shall blow fair.*
41. *If get the Philosophers Stone, &c.*
42. *If Dreams be for good or evil.*
43. *If the Parson shall obtain the Benefice or not.*
44. *If one shall obtain the preferment desired.*
45. *If it be good to go to Battel, or not.*
46. *If the King, Pope, Prince, or Lord sick, shall amend, or not.*
47. *If love betwixt two shall continue: If it be good to go to the Court or not.*
48. *If thy Friend be faithful, or a Traytor.*
49. *If one shall be imprisoned or not.*
50. *If a party be bewitched, or not.*
51. *Whether one shall enter into the favour of the King.*
52. *If the Prince shall have the Victory in War.*
53. *If there shall be peace betwixt* England *and* France.
54. *If the Captain be valiant, or not.*
55. *If the Horse shall win the Race*
56. *If a Prisoner shall come out of prison.*
57. *If a sickness shall be long or short.*
58. *If you shall enjoy the woman desired.*
59. *If it be good to take a journey.*
60. *If the child shall be fortunate or not.*
61. *If it shall be a plentiful year.*
62. *If it be good to trade in Merchandize.*

63. *If*

63. *If it be good to take a Wife.*
64. *If friendship shall take good effect, or not.*
65. *If a man shall be fortunate in his house.*
66. *If a man have secret Enemies, or not.*
67. *The way to Happiness, and how to obtain it,* &c.
68. *The Prolongation of Life.*
69. *The Restitution of Youth in some Degree.*
70. *The Retardation of Age.*
71. *The Curing of Diseases counted Incurable.*
72. *The Mitigation of Pain.*
73. *More Easie and lesse Loathsome Purgings.*
74. *The increasing of Strength and Activity.*
75. *The increasing of Ability to suffer Torture or Pain.*
76. *The Altering of Complexions: And Fatnesse, and Leanness.*
77. *The Altering of Statures.*
78. *The Altering of Features.*
79. *The Increasing and Exalting of the intellectual Parts.*
80. *Versions of Bodies into other Bodies.*
81. *Making of New Species.*
82. *Transplanting of Species into another.*
83. *Instruments of Destruction, as of War, and Poyson.*
84. *Exhilaration of the Spirits, and Putting them in good Disposition.*
85. *Force of the Imagination, either upon another Body, or upon the Body it self.*

86. *Acceleration of Time in Maturations.*
87. *Acceleration of Time in Clarifications.*
88. *Acceleration of Putrefaction.*
89. *Acceleration of Decoction.*
90. *Acceleration of Germination.*
91. *Making Rich Composts for the Earth.*
92. *Impressions of the Air, and raising of Tempests.*
93. *Great Alteration; as in Induration, Emollition,* &c.
94. *Turning crude and watry Substances into Oyly and Unctious Substances.*
95. *Drawing of New Foods out of Substances not now in use.*
96. *Making new Threds for Apparel; and new Stuffes; such as are Paper, Glasse,* &c.
97. *Natural Divinations.*
98. *Deceptions of the Senses.*
99. *Greater Pleasures of the Senses.*
100. *Artificial Minerals and Cements.*

All which you shall find in the Books, in order; first chuse a Number, and Telesmatically engrave it at a convenient time for your work; elect a proper hour, and you cannot after erre, but perform incredible, extraordinary things; understand well this book, for the more easie opening the rest, and God prosper the work.

And

And thus you may do of all other Queſtions, whereof you would be reſolved.

And now that you may better underſtand this Figure, and all things, and the Reſolution of the demands you would propound, you muſt firſt of all chuſe a Number, what you will at your diſcretion, as five, ſeven, or nine, or any other more or leſſe; this done, take the Number of the day, as you ſhall find in order, and then take the Number which you find in the ſecond Chapter, or that you find in the Globe upon the firſt Letter of your Name, as you were Chriſtened,

For example, if your Name be *Francis*, you muſt take *F.* and the number which is over it, and you ſhall find all in order in the Scheam; and gather all thoſe Numbers into one ſum, and divide them by thirty, reſerving the reſt as remains; and ſearch in the Figure; and if you find it above in the upper half, your matter ſhall ſpeed well; and if it be in the neither half, it ſhall be evil: And thus you may know all that you deſire, and be it love which alters the Humor, as *Ulyſſes* was altered by the Muſick of his Miſtriſs.

*When to her Lute* Penelope *ſings,*
*Her voice inlivens the leaden ſtring,*
*But when of ſorrows ſhe doth ſpeak*
*Even with her ſighs the ſtrings do break;*
*And as her Lute doth live or dye,*
*Led by her paſſions, So do I.*

For to know whether you ſhall enjoy your Love, or not; take the number of the firſt letter of your Name, the number of the Planet, and of the day of the week, and all theſe Numbers ye ſhall put together, and then divide them by thirty, as you did before, and take your remainder, and ſee in the upper part, if it be there, you ſhall have your requeſt; if it be in the nether half, it is contrary: And thus may you be reſolved of all things you would know; you muſt obſerve the Numbers in the Figure exceed not thirty, as you ſhall find them beginning with one, two, three, and four, and ſo conſequently to thirty.

*The Numbers of the* Planets, *and their Characters.*

| 7. | 3. | 9. | 10. | 6. | 5. | 2. |
|---|---|---|---|---|---|---|
| *Saturn,* | *Jupiter,* | *Mars,* | *Sol,* | *Venus,* | *Mercur.* | *Luna* |
| ♄ | ♃ | ♂ | ☉ | ♀ | ☿ | ☽ |

*Numbers*

*Numbers of the dayes of the Week.*

*Sunday*, *Munday*, *Tueſday*, *Wedneſday*,
106. 52. 52. 102.
*Thurſday*, *Friday*, *Saturday*.
31. 98 45.

Thus have we ſhewed you the Numbers of the Planets, and the dayes of the Week, and their Numbers. Now that nothing may be wanting to this Art, here follows the names of the *Idea's*, Rulers, and Angels thereof, according to the Methode of God.

*Eheia, Jod, Jehova, Jehova Elohim, El, Elohim Gibor,* ותחקוש, אבנזיד, *Eloha, Jehova, Sabaoth, Eloim Sabaoth, Saidai, Adonoy meley.*

*Kether, Hochmah, Benah, Heſed, Geburah, Zepheret h, Nezah, Hod, Jeſod, Malcurh.*

*Ambriel, Aſmodel, Malthidiel mett, Barchiel, Cambiel, Hanael.*

☀ ☀ ☀ ♊ ☀ ☀ ☀ ☀ ♉ ☀ ☀ ☀ ♈. *Jophiel,*
♓ ☀ ☀. ♒ ☀ ☀ ☀. ☀ ☀ ♑ ☀ ☀ ☀.

6. ה. 4. 3. 2 1. ♄. *Zaphkiel,* 900 800 700. 600 500. 400.

ד. ה. ג. ב. א ב. ג. ד. ה. ו. *Zadkiel,* מ. ו. ח ו. ת. ו.

400. 500. 600. 700. 800 900. ♂. *Camael*, 1. 2. 3. 4. 5. 6.

ϒ Φ X Ψ Ω Θ *Anima mundi*, A B Γ Δ E

I. 2. 3. 4. 5. 6. ♀. *Haviel*, 7. 8. 9. 10. 11. 12.

α β γ δ ε ζ ☿ *Michael*, η θ ι κ λ μ.

400. 500. 600. 700. 800. 900. ☽. *Gabriel*, 1. 2. 3. 4. 5. 6.

I Z I V *Hi Hu Issim*, A B C D E F.

1 · 7 · 14 · 20

2 · 9 · 16 · 22

3 · 11 · 17 · 23 Good

4 · 13 · 19 · 10

26 · 27 *Alerto*

---

5 · 12 · 24

6 · 15 · 25

8 · 18 · 28 · 30 evil

21 · 29

Here lies a wonderful virtue, worth, and efficacy in Numbers, as well to good, as to bad; and they say, Angels may be as frequently converst with as Devils, by the direction and help of the Figure before; and the eminent Philosophers do unanimously teach, and learned Doctors, both in Divinity, in the Law, and Doctors of Physick, and inoccult mysteries in Chimistry, and in *Rosie Crucian* secrets practise.

As St. *Hierom*, *Austin*, *Origen*, *Ambrose*, *Gregory Nazianzen*, *Athanasius*, *Basilius*, *Hilarius*, *Rubanus*, *Bede*, and many more, as *R. Lully*, *Diodorus Sicnlus*, *&c.* confirm. Hence *Hillarius* in his Commentaries upon the Psalmes testifies, that the seventy Elders, according to the efficacy of Numbers, brought the Psalmes into order: *Rabanus* also a famous Doctor, composed an excellent book of the vertues of Numbers. But now how great vertues Numbers have in nature, is manifest in the herb which is called *Cinquefoil*, *i. e.* five leaved-grasse, for this resists poyson by vertue of the Number five; it drives away Devils, conduceth to expiation, and one leaf of it taken two times in a day in Wine, cures the Feaver of one day; three the Tertian Feaver, four the Quartan; in like manner four grains of the seed of *Turnsole* being drunk,

drunk, cures the Quartan, but three the Tertian: In like manner Vervain cures Feavers, beink drunk in Wine with *Aurum Potabile*; and the third joynt cures the Tertian, the fourth the Quartan; a Serpent if he be once ſtruck with a ſpear dyeth; if twice, recovers ſtrength.

Theſe and many others we read of in ſeveral Authors; we muſt know now whence theſe are done, which certainly have a cauſe, which is a various proportion of various Numbers amongſt themſelves: there is alſo a wonderful experiment of the Number of ſeven, that every ſeventh Male born without a Female coming betwixt, hath power to cure the Kings Evil by his touch alone, or word: Alſo every ſeventh Daughter that is born, *Roſie Crucians* ſay, wonderfully helpeth forward the birth of Children; and ſo doth the Sun give the like vertue to *Aurum potabile*, as Dr. *Culpepper* often experienced; neither is the natural Number here conſidered, but the formal conſideration that is in the Number: And theſe Numbers are not in vocal, or Numbers of Merchants, buying and ſelling, but in rational, formal and natural: Theſe are diſtinct Myſteries of God and Nature; but he that knows how to joyn together the vocal Numbers and natural with divine,

vine, and order them Teleſmatically into the ſame harmony, ſhall be able to work, and know wonderful things, as the *Roſie Crucians* have ſaid this Book teacheth. The *Roſie Crucians* prognoſticate many things by the numbers of names, and you muſt know, that ſimple Numbers ſignifie Divine things: Number of ten Celeſtial, number of an hundred Terreſtrial, number of a thouſand, thoſe things that ſhall be in future age; beſides ſeeing the parts of the mind are according to an Arithmetical mediocrity, by reaſon of the identity, or equality of exceſs, coupled together; but the body, whoſe parts differ in their greatneſs, is according to a Geometrical mediocrity compounded: but an Animal conſiſts of both, *viz.* ſoul and body, according to the mediocrity which is ſuitable to Harmony: Hence it is that Numbers do work very much upon the Soul, Figures upon the Body, and Harmony upon the whole Animal: And one ſayes Numbers

*Have in their natures a moſt fiery force,*
*And alſo ſpring from a celeſtial ſource.*

God gave to man mind and ſpeech, which are thought to be a gift of the ſame vertue and immortality: The Omnipotent

tent God hath by his Providence divided the ſpeech of men into divers languages, which languages have, according to their diverſity, received divers and proper characters of writing, conſiſting in their certain order, number, and figure, not ſo diſpoſed by chance, nor by the weak judgement of man, but from above, whereby they agree with the celeſtial and divine bodies, and vertues; but before all notes of languages the *Hebrew* is moſt ſacred in the figures of characters, points, of vowels, and tops of accents, as conſiſting in matter, form, and ſpirit.

The poſition of the *Stars* being firſt made in the ſeat of God, which is Heaven, after the figures of them are moſt fully formed the letters of the celeſtial myſteries, as by their figure, form and ſignification, ſo by the numbers ſignified by them, as alſo by the various harmony of their conjunction; he therefore that will find them out, muſt by each joyning together of the Letters ſo long examine them until the Voice of God is manifeſt, and the framing of the moſt ſecred Letters and their Numbers be opened and diſcovered; for hence voices and words have efficacy in Magical works, becauſe that in which Nature firſt exerciſed efficacy, is the Voice of God: But of theſe you may read largely

largely in my *Temple of Wisdome*, a Book of *Telesmet* and *Geomancy*.

The Letters in the Figure of the World going before, have double Numbers of their Order, *viz.* extended, which simply express of what number the Letters are, according to their Order, and collected, which recollect with themselves, the Numbers of all the preceding Letters; also they have integral numbers, which result from the names of Letters, according to their various manner of numbring, the vertues of which numbers he that shall know, after our *Axiomata*, shall be able in every tongue to draw forth wonderful mysteries by their Letters engraven, call down Angels, Spirits, and Souls of men. And *Eugenius* brings in a *Rosie-Crucian*, that brought him acquainted with Etherial men, and him doth *Theodidactus* thus bring in speaking of himself.

*Force me befits, with this thick cloud I drive,*
*Toss the blew Billows, knotty Oaks up rive;*
*Congeal soft snow, and beat the earth with hail,*
*When I my brethren in the air assail,*
*For that's our field; we meet with such a shock*
*That thundering skies with our encounters rock,*

*And*

*And cloud-struck-lightning flashes from on high,*
*When through the top of all the world I flie,*
*I force death in her hollow caves, I make*
*The Ghosts to tremble, & the ground to quake.*

*Solomon* knew by the *Axiomata* how the world was made, and the operation of the Elements, the beginning, ending, and the mideſt of times, the alterations of the turning of the Sun, and the change of ſeaſons, the circuit of years, and the poſition of Stars, the natures of living Creatures, and the furies of wild Beaſts, the violence of winds, and the reaſoning of men, the diverſities of plants, and the vertues of roots; what things have been paſt, and what things are to come. There are alſo other myſterious Truths; Happineſs, Knowledge, long Life, Health, Youth, Riches, Wiſdom and Vertue; how to alter, change, cure and amend all Diſeaſes in young or old, and the Art of preparing *Roſie Crucian* Medicines, and their Rules to raiſe the dead; all which they have experienced and fitted to the ſeveral Complexions of men. but I ſhall teach you theſe in the following Book. Wherefore according to the Doctrine of our *Lord and Saviour Jeſus Chriſt, Firſt ſeek you*

*the*

*the Kingdom of God, and all these things shall be given you.*

*Si Tu Jehovah, Deus meus, illuminaveris Me,*
*Lux fient Tenebræ meæ.*

From April y^d. 30^th. 1744
drink Water and drink
nothing Strong
Thomas Cooke

From May y^d. 3^d. 1744
never after drink any
Liquor that is Strong
but drink Water.
THE

Thomas Cooke
May y^d 3^d. 1744, about
7 Mand.

THE

# Holy Guide:

Leading the Way to

*Long Life, Health, Youth, Bleſſedneſs, Wiſdome and Vertue, and to Change, Cure, Alter and Amend the State of the Body.*

All being made plain and eaſie to mean Capacities.

By *John Heydon*, Gent.

φιλονομος, A Servant of God and Secretary of Nature.

*Aude ignis vocem.*

*LONDON*. Printed by *T. M.* 1662.

TO THE

# TRVLY NOBLE

BY ALL TITLES,

## Sir John Hanmer, Barronet.

Sir,

*YOur Worthineſs and gratefull acceptance of this kind of Learning, which I promiſed your honourable ſelf, I would put forth, is now flown to your Temple of Safety, Knowledge, Perfection, or acquired parts for refuge and protection, from the wickedneſſe of itinerant,*

*scandalous* Pulpit *Sycophants, School-Sophisters, and some of my own profession, Lawyers : I mean the* Phanatick *Rable of Gown-men, that rage against the King and Bishops, whom God preserve out of their power : these contend against me continually, and contemn that which they do not know. But take heed ye unwise among the people; O ye fooles, when will ye understand ? they judge they know not what, and condemn without evidence. This* Holy Guide, *which about ten yeares past, with some others of affinity thereto, for my private exercise and satisfaction I had at leisure composed; which being communicated unto one, it became common unto many; and was by transcription successively corrupted, untill it arrived in a most depraved copie to Doctor* Nicholas Culpepper, *and from him many had Copies, which some highly esteemed, and others abused: it came to pass about seven yeares past, I shewed my true Virgin invention in manuscript to the learned Mathematician* Mr. John Gadbury, *who was*

*then in company with Captain* George Wharton *and other Gentlemen, of which one had a Copy, but imperfect; and therefore knowing me to be the Author, intreated me to publish mine: I suspected my ability, because it was set downe many yeares past, when I was very young, and was the sense of my Conceptions at that time, not an immutable law unto my advancing judgement at all times; and therefore there might be many things therein plausible unto my passed apprehension, which are not agreeable to my present self; therefore unwilling any work of mine should be printed. But at last I was perswaded; Now the enemies of King* Charls *& the Bishops, very proudly, with full mouth, bitter hatred, envy, malice and calumnies, hindred me from putting of it forth. Hence I began to be at a stand, whether I should put forth the rest of the book, or no; whilest I did doubt that I should by this means expose my self to publick censure, and as it were cast my self out of the smoke into the fire, a certain rude fear seised upon me, lest*

*by putting them forth I should seem more offensive then officious to you, and expose your Worship to the envy of malicious carpers and tongues of detracters, whilest these things trouble me with a various desparation, the quickness of your understanding, exact discretion, uprightnesse of judgement, Religion without Superstition, and other most known Vertues in you, your authority and integrity beyond exception, which can easily check and bridle the tongues of slanderers, removed my doubting, and informed me to set upon that again more boldly, which I had almost left off, by reason of despaire: Therefore (most honoured Sir) take in good part, this book, in which we shew the mysteries of Astromancy and Geomancy, Art and Nature, Celestial and Terrestiall, all things being opened and manifested; which experienced Antiquity makes relation of, and which came to my knowledge, that these secrets of* R. Crucians *(hitherto neglected, and not fully apprehended by men of later times) may with your protection be by me, after*

*the*

*the shewing of Natural Vertues proposed to them that are studious and curious of these secrets: by which let him that shal be profited, and recieve benefit, give you the thanks, who have been the occasion of this publication, and setting of it at liberty to be seen abroad, wearing the Honourable Title of*

May 1. 1662. SIR,

Your humble Servant,

*John Heydon.*

# Book III.

## CHAP. I.

## *The Way to Long Life.*

1. *How to make a live to two hundred years*: 2. John Macklains *our Countrey man and others*: 3. *Policy to prevent occasions*: 4. *Helps from* Egypt *and* Arabia: 5. *Nothing can beget and work upon it selfe*: 6. *The heads of doing causes*: 7. *The wisdome of God*: 8. *A beam of Fire*: 9. *Moistnesse*: 10. *Of male and female stuffe*: 11. *Mixtures*: 12. *Of the stuffe cloathed with wind*: 13. *Clean aire and heat of*

*Hea-*

*Heaven:* 14. *The secret heat:* 15. *The starry fire and fat of Aether:* 16. *Earth and Water:* 17. *Aire and Fire:* 18. *Differences of heads:* 19. *Of Haire and Hoof:* 20. *Examples:* 21. *Of making and perishing:* 22. *The means to Long Life:* 23. *The food of Life:* 24. *The cause of Long Life:* 25. *The truths of Nature:* 26. *The Justice of God and End of Man:* 27. *Naturall Mysteries:* 28. *Of the clearnesse of mans body:* 29. *The Justice of Nature:* 30. *The wayes of Nature:* 31. Methusalem: 33. *A long Race:* 34. *Helps to Long Life:* 35. *The life of Gyants:* 36. *King* Argathon's *life:* 37. Plato's *Common wealth*, 38. *enacted by the Law of Nature, what, &c.* 39. *The food of Stars:* 40. *Hungry spirits:* 41. *Mixt bodies, and their four enemies:* 42. *The changable world and course of Creatures:* 43. *Natural means to Long Life:* 44. *Soul, Life and Heat of natural things:* 45. *Of the Element of Fire:* 46. *Of the nature of* Aether: 47. *Of the food of* Aether: 48. *Of the unseen first Moisture and Being of Life:* 49. *Of the first stuffe of the fine Oyle of the food of life:* 50. *Of a plaine pattern of adjournment of life:* 51. *Natures pattern not counterfeit, or the blood and flesh of seed:* 53. *Cause of Life:*

44. *In-*

54. *Instruction and nourishing*: 55. *An example of* Cardanus: 56. *Our single Oyles* 57. *Natures Works equal in weight and truth.*

1. HEre we have met with the common argument, wherewith the unlearned use to deface this goodly sequence; we must go forward and encounter with the learned, who because their great deeds & effects promised, that is, to make all hapy, knowing, long liv'd, healthfull, young, wise, blessed and vertuous, are above their skill, or of their Ancestors; The Grecians rate both the works impossible, and the workmans way false and guileful; I must, I say, prove, according to my task appointed, that those great acts and deeds may be done & performed by other and weaker means then *Hermes* Medicines: And this I must do with more pains and diligence, because this way and entry once made in their hearts, the great marvellous truth of this secret, may the more easily come in and take possession.

3. But of such variety of hard and slippery matter, where were it best to set out? which way first to take? were it not meet the means and helps unto pleasure should be first cleared and read before we come

come to pleasure it self? and among them to give long Life the foremost place, if not for his worthinesse, yet for his behoof and necessity, being needful in all Common-wealths and private persons; first to seek to live, before to live well, though that unto this end: then let us see what is long Life, and how all men may reach unto *John Macklain.*

3. But why do we make such great hast? we had need be slow and advised in so great a matter, and to look before we venter on so long a way, and of so many dayes journey, that we be well provided and furnished of all things: wherein I hope, if I have not of mine own; or if after the thrifty manner, when I am well stored my self; yet I borrow to prevent lending, although I took upon trust so much as would serve this turn, it shall be no stain unto my credit; but be rather deemed a safe and wary way, to cut off occasion of robbery, both at home and abroad, especially if I take it up of such men as are most famous and well beloved.

4. These should be my friends of *Ægypt* and *Arabia* (though we have their secret help now and then) the best able indeed, and the neareſt unto me, if they were so well known and beloved in the world;

world; but becauſe they be not, I will fly to that other ſide of *Greece*, and to the moſt renowned there, and beſt liked: *Hypocrates*, *Plato*, and *Ariſtotle*, whom I doubt not to find very free and willing in this matter: Let us then awake our old ſtudies out of ſleep, and lye to them, what need many words? After greeting, and the matter broken, they make me this anſwer joyntly together: God, becauſe he was Good, did not grieve to have others enjoy his Goodneſs, that is, to be, and to be well, meaning to make a world (though *Ariſtotle* withdrew his hand herein) full of all kind and everlaſting changeable things, firſt made all, and blended them in one whole confuſed lump together, born up by his own weight bending round upon it ſelf.

5. Then ſeeing it lay ſtill, and that nought could beget and work upon it ſelf, he ſorted out and ſundred away round about, a fine lively piece (which they call Heaven) for the Male-Mover and Workman, leaving ſtill the reſt (as groſſe and deadly) fit for the Female, to contain the working and faſhioning, which we term the four beginnings (or Elements) *Earth*, *Water*, *Air*, and *Fire*, and thereof ſprung the love which we ſee yet between them, and the great deſire to be joyned

joyned againe and coupled together.

6. Then that there might be no number and confusion of workmen and doing causes, but all to flow from one head, as he is one head, drew all force of working, and vertue of begetting, into a narrow round compass, which we call the Sun, from thence to be sent out, spread and bestowed all about the world, both above and below, which again meeting together, made one general heat, light, nature, life and soul of the world the cause of all things.

7. And because it becomes the might, wisdome and pleasure of such a Builder, to make and rule the infinite variety of things here below, and not evermore one self-same thing; he commanded that one light in many to run his eternal and stintless race, too and fro, this way and that way, that by their variable presence, absence and meeting, they might fitly work the continual change of flitting Creatures.

8. This Soul, which *Plato* calls the ever moving mover, quite contrary to *Aristotle*, ἐνζελεχειαν which he himself construeth, a movable mover, (that we may mervail how *Tully* could translate it, as to make it all one with *Plato*, unless *Lucians Gallores* misled him, which is found in some copies

pies that he might be an eternal mover, is, in Nature) and being a most subtile and smal beam, a spark of heavenly fire, in property and quality, by his cleanness, light, and fineness, hot; and for his moistness, withall temperate, as appeareth to him that bendeth his mind upon it.

9. If you doubt of this moistness, think nothing is made without mingling, which is by drawing in, and breaking small together the whole stuffe, when a dry heat draweth out and scattereth the fine from the great, and thereby wasteth and narroweth all things, making nothing: As for example, *Dung hatcheth an egg, and quickneth any thing apt to receive life*, when warm ashes will never do it; what need we more? Imagine an heavenly flame by a good burning water, which flaming upon the hand on a dry cloath, heateth them both gently, without heat or punishment; and yet this Sunny beam is not moist of it self, before it is tempered with the moistness of his wife, the Moon, to make it apt for generation. Then *Hermes* calls the *Sun* and the Moon the Father and the Mother of all things.

10. Now the stuffe and female, to be fit to suffer working, must be first open, that is, soft and moist, and then not one, nor yet many like things, least in both these cases they

they ſhould ſtand ſtill the ſame, and not when they be ſtirred by the workman, riſe and ſtrive, bruiſe and break one another, fitly by continual change, until at laſt they come unto a conſtant reſt and ſtay; and that upon ſmall occaſion the ſame conſent might jar again, and come and change the wiſhed end and purpoſe of the work; And therefore God caſt in at firſt, the known four fighting enemies: yet in the ſoft and open ſtuffe, there are but two of them, Earth and Water in one mixture, ſeen and extant at the beginning, before the painful ſoul draws out and works the reſt, Fire out of Earth, and out of Water that breath-like and windie thing called Air.

11. So that if there be much Earth, little Water, and great heat to mingle them, fire will ſhew it ſelf and bear the ſway; if but ſmall heat upon the ſame meaſure of Earth and Water, Earth will rule the roſt; if on that other ſide; upon ſmall ſtore of Earth, and much Water, but a ſmall heat of working; the thing will fall out to be raw and wateriſh; if upon the ſame quantitie, and ſtronger heat, there ariſeth an Airie, which is termed a fat and oyly body.

12. Wherefore when the Soul comes down by the Aſpects of Stars (Read the *Har-*

*Harmony of the World*) upon the ſtuffe, cloathed with a fine windy coat of the cleaneſt Air next unto Heaven, called *Æther* (without the breaking of which means, the two extreams and unacquainted ſtrangers would never bargain and agree together) by his moſt mild heat it moves it, and alters it very diverſly, making many ſorts and kinds of things, differing according to the ſtrength of the one, and the obedience of the other.

13. And ſo by reaſon in that ſeparation of that fine and male part, at firſt, the ſtuffe was throughly toſt and mingled, and the heat of Heaven thereby (like a hot Summer after a wet Spring) very fitly; all which, man and all were made alike, without any ſeed ſown, otherwiſe then by the great Seeds-man of Heaven, upon the common ſtuffe Earth and Water, and is ſtill ſeen in the common tillage, yet uſed in thoſe lame and untilled Wights, which ſome call Start-ups, and ſprung out from themſelves. As we may be eaſily led to think, if we conſider how, not only all kinds of plants, without all ſetting or ſowing, grow up by themſelves in ſome places; and ſome kind of Fiſh in

the Sea are only Females; but also what plenty of fish there abounds in that frozen Country, for the great heat and fatness of the waters; and chiefly that upon the slimy and hot lands of *Ægypt*, there are yet some bloody and perfect Land-wights (as Hares and Goats, *&c.*) all made and fashioned.

14. But because afterward the well mingled and fat fine stuffe, and strong working heat failed (as it must needs in time) and yet the great *Lord* would have the continual flitting, change, and succession hold the same, and fit causes were daily kept by continual succession within the body of the perfect Wights, the stuffe in the she, and the heat in both, yea, and as far as need required in seeded Plants also.

Now we must understand as well, that this heavenly Soule, when it is so cloathed with that windy body, is called spirit (not only moveth and worketh with his heat) but also for food wasteth the stuffe; for nothing that is made, is able to bear up his state and being without his proper and like food and sustenance. See my *Harmony of the World.*

15. Then

15. Then as our groſs fire here below feedeth on weather and wind, called Air, as upon his lighteſt meat; and as it in his due place, is too thin and ſcattered, ſpreading the figure ſo far as it followeth his food, until at laſt it vaniſheth to nothing, unleſs it be plentifully heaped and crowded up together, and ſo kept in a narrow ſhell of water, which is called oyle or fatneſs; even ſo it is between the fine ſtarry fire and his like food, the fine fat of Æther, for that cauſe beſides the divine purpoſe aboveſaid, it cometh down in poſt into theſe quarters, to find and dreſſe himſelf ſtore of meat, as appears by his tarrying; for as ſoon as his food is ſpent he flyeth away as faſt, and leaves his Hoſt at ſix and ſevens uncared for. I was about to tell you the courſe of the divers ſorts and ſuits of theſe lower Creatures, but that there was a great puffe of matter came between and ſwept me away. This now being paſſed over, I will go forwards.

16. Then if the ſuffering ſtuffe be groſs, foul and tough, and the making heat very ſmall and eaſie, as it is within and under the ground, things are made, which they call Metals, or rather by the Arabick word, Minerals, little, broken, altered, or changed; but the groſs beginnings, Earth

and Water (Earth especially) rule still; and the life and soul, as it were, in a dark dungeon, fast shut up, and chained, as not able to stir and shew it self at all. When the stuffe is finer and softer, with greater heat upon it, then will arise a rooted and growing thing, called a Plant, better mingled, and smaller, and further broken from the low and foul beginnings; and the life of Heaven shall have more scope, because Wind, or Air, or Water (and yet Water chiefly) swayeth the matter.

17. But if the Soul be yet more mighty, and the stuffe yet finer, he is able (Air and Fire) but that above this exalted, to shew himself a quicker workman, and to make yet a finer piece of work, moving forward, and by mighty force perceiving; but by reason these two causes, passing by those degrees, to mount and rise at last, there is an excellent and fierie kind contrived, over our kind, I mean, most throughly, and fair, and finely wrought, even so fit indeed, that he may not easily seem made at all of these all-making seeds, the four beginnings: Whence it is, that when a Corps is consumed with fire, there are found scarce six ounces of clear earth remaining; which fineness of body gives occasion to the greatest quickness and freedome of the Soul, and ability to per-

perform (as his duties of life) moving and perceiving; yea, and shall I put in understanding also? For albeit God hath imbreathed us with another more fine and clean mover, called Mind, for a special and divine purpose; yet that mind, as well as the soul above, is all one of it self in all places, and working diversly, according to those divers places, as we shall see more at large hereafter.

18. Then you see all the differences of the four great heads and kinds, which contain all things; yea and of many lesser degrees and steps lying within every one of these, which I named not before; as also of sundry sorts (not worth the naming) of doubtful and needless things, touching and partaking on each side of the four great ones (or between the first two, stones budding like herbs in the Scottish Sea; between Plants and Beasts, that sprung *Apes, or rather hairy wild men*, between beasts and us) to proceed from the divers mixtures of their bodies. If you cannot quickly perceive the matter, behold at once the outward shapes and fashions, as they here go down a short pair of stairs before you.

19. Do you not see man alone, through his exceeding fine and light body, carried up and mounted with a mighty heat of

Heaven, of an upright ſtature and carriage of himſelf, that his divine wit might be freed from the clog of the fleſh? when other Wights, from the contrary cauſe, (which the groſs or earthly leavings, or excrements, of hair, horn, hoof, and ſuch like declare) are quite otherwiſe diſpoſed, as we ſee, towards the ground, their like companion; and ſo the leſs hot and fine they be, that is, the like the earth, the nearer they bend unto her, being leſſe of ſtature ſtill; and after that many-footed to ſupport them; but at length footleſs and groveling, until they come to their heads downward, and there they ſtay not, but paſſe quite over, and degenerate from Wights to Plants, and from thence, if I might tarry about them, I would ſend them down ſtill through all the ſteps of them and Minerals, until they come to their main reſt and ſtay, from whence they all ſprung clean Earth and Water.

But I think it be now high time to take my leave of theſe *Philoſophers* and *Phyſitians*, and to ſet forwards as ſoon as I have packt up my ſtuffe round together, eſpecially the beſt and moſt pretious things, my Medicines.

20. Then we gather by that inlarged ſpeech, one chief and notable rule of learning,

learning, that the ſhape, nature, being, perfection, and all the difference in all things here below, ſpringeth from the mixture and temper of the ſtuffe and beginnings; the doing, making and working cauſe, that makes, mingles, broacheth and ſets all a running, to be a piece of the finer part of the whole, parted and packt up together in the Sun: of which finer part, ſome remaineth ſtill in the raw and rude ſtuffe ſecretly hid and placed: otherſome more freely, in the half-made ſtuffe, called ſeed; and in finer ſeed yet more lively, and in man moſt at liberty, excepting where I ſaid it was free indeed from all kind of body; and yet all theſe but one and the ſelf-ſame thing, called ſoul, life, heavenly and natural heat.

21. Thus means divine *Hippocrates* when he ſaith, nought is made, and nothing periſheth, but all are altered, and changed up and down by mingling: And again, that no Wight can die, unleſs all fall; where he is moſt agreeable, and jumpeth with theſe grounds and rules, and with the whole web of our *Roſie Crucian* Phyſick. If any man doubt of the other two, *Plato* and *Ariſtotle*, let him read their books with heed, and he ſhall find them, where they ſpeak naturally, and by the light of humane reaſon, to draw ſtill towards this

head and point of truth, though they come to ſtay ſome time, miſled, I think, by the over weening wiſdome of Aſtronomy, to the Infinite variety of divers natured and conditioned Stars above, and ſuch like Influences cauſing the like endleſs odds and differences of all things.

22. Let us now, I ſay, ſet forward in our firſt dayes journey to long life, unfolding firſt what it is, and the cauſe thereof, and laſtly, the common and high way to it.

It ſeems hard for a man to appoint what bounds of life are large and long enough for Man, unleſs God (who knoweth beſt both the meaſure of pleaſure and happineſs fit for him, and the race of time meet for him) firſt ſet and marked them; ſo that the greateſt age and fartheſt time that the luſtieſt men and beſt diſpoſed bodies, both by kind and diet, have at any time reached and lived, may well, by the great and good will of our great Land-lord, be ſet the bounds, ſtint and end of life, large enough to hold all the pleaſures meet for mankind, and the mark which we may all aim and level our indeavours at, yea and with ſure hope to hit and reach it, and no further, is about *an hundred and fifty years*, as you ſhall hear anon.

Now

Now if there do three causes meet to the making up of things, and thereon leaneth all their being; the stuffe, the mover, and the meat of the mover, which is the fatness of the stuffe, then sure the cause of their long being and continuance in their estate can be nothing else but the favour and goodness of those three causes.

23. The soul and heat of heaven is good and favourable to Wights (to let the rest go far more dark and further off my purpose) when she poures her self plentifully upon them; for there can be no other odds in one and the self-same thing in all places, but the fat food of life which they call the first moisture, and is the fineſt piece of all that is lying hid and unseen in the sound second part of Wights, and yet by skill to be fetched out and set before us, must not only be plentiful and great in store, to match the feeding soul, but also fast and fine, that by his fineness he may be both friendly and like to live, and Aiery, or rather Ætherial (we must leave these words without handling) to keep himself both in cold and heat flowing, and that through his fatness and closeness, (which they call in Latine, *Densum* or *Solidum*) that is through his much stuffe in a narrow room he may

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be more lasting and fit to continue. Now the stuffe and body is best when it is fast, and fine also, to hold and hang all together, and that other to give free scope without stopping or let, unto the continual and wise race of life.

24. Then to make a sum of all, the cause of long life is a fast fine body, sprinkled and seasoned with much like fine moisture, and store of heavenly heat. If this matter needed any further proof, I could easily by cutting up the nature of things, so lay it open before you, as your own eyes should witness and see the same; but if it need to some, they shall see something, and that sufficient to content them.

For the first, *Aristotle* saith, and we find it true by experience, that they live longest in hot Countries for their dry, sound, soft, and fine bodies; but chiefly for their fineness, yielding free recourse and passage unto life; for age and kindly death come of rottenness, which flows from the stillness of heat, and slackness to salve and refresh the parts.

Touching the rest, to wit, that much heat and much good fatness are a cause of long life: mark the short life of all those Wights, that either want them by kind, as the maimed and imperfect ones, or waste them

them by motion, as the male Greyhound of *Lacedemon* was, againſt the courſe of kind, ſhorter-lived then the Bitch, for his pains in running; and the gelt male Hound, and ſpayed female, hunt better, and live longer then others. And the Cock-Sparrow lives but half ſo long as the Hen, and yet this but three years for their venery; the world is full of ſuch examples: and behold again, the Elephant on the other ſide, for the great help and favour of all the cauſes above the reſt, as may appear by their great fruit and effects in him, that is, ſtrength, bigneſs, and ſtomack, being able to bear the ground work of a Caſtle of fifteen armed men, to eat 9. buſhels at a time, and to drink 14. firkins (to indure and hold out much longer then any of the reſt, and to live (*Ariſtotle* is mine Author in the ſtory) three hundred years in all.

Now we know what long life is, and the cauſe thereof, let us ſee whether all men may reach it or no, and then which way they may reach it.

25. At the firſt all mankind by the will and appointment of kind, was ſound, and luſty, and lived long, and all the failing and corruption now adayes (which falſly ſeemeth a weak condition of our nature) crept in through diſorder in our ſelves, by

by little and little, & so by sowing still the like children, it spread it self at last deeply rooted over all, and made it, as it were, a certain state, nature and kind of men; wherefore by good order in our selves, it may be reformed and brought back again unto the ancient Estate; but how may we prove this? If God and Nature have ordained man unto a divine end above the rest; and yet some beasts (as *Theophrastus* for a wonder complains) live longer then our common rate, yea and longer then any bounds above set; certainly we ought to do as much and more, by the rate of nature, and of all right and reason, and some did at first, before we fell by our default, which may be mended.

26. But least I may happen to deal with some, who will neither grant the Justice of God, nor yet yield to the end of man; with some, I say, that have so far put off all humanity, I will bring them to natural causes; I will open and lay before them, both the sorts and fruits of Wights, I mean of men and Beasts; that they being a monstrous doubtful kind between both, that is, Beasts within, cloathed only with outward shape of Men, may the better Judge of both (as in like case they formed of the like mishapen Monsters the Poets know my meaning, it is not worth the

the flouriſh of a chaſt and modeſt Pen) which hath in kind the more cauſe to live long; that ſeeing at laſt the worſer Wights to overgo us in life, and to run to the very goale it ſelf, and yet to have received leſſe cauſe from nature, they may be driven by force of reaſon to yield, that we have a better kind and worſer cuſtome, and that we did and might live long, but for our own fault, which may be reformed.

27. To begin with the ſoul and natural heat for his worthineſs, let us ſee which of them is indewed with more ſtore of him, that is, of the chief cauſe of long life; man walketh upright, when the reſt are thrown to the ground, becauſe they lack the force of this light and aſcending heat, to bear up the weight of their bodies, which we have abundantly; but if we leave the outward ſhape and look into them, we ſhall by the great foreſight of natural Wights, which are hot and full of blood, have againſt the root and ſpring thereof, to root and temper the ſame, a contrary in place and property ſet, the brain, I mean ſome more and ſome leſs, ſtill according to the behoof and requeſt of the heart; in ſo much that they that have leſſe blood and ſmall heat within them, as not needing any cooler, have no brain at all.

28.

28. Then by certain race and course of kind, if that be true which all Physitians & Philosophers hold, that a man hath the greatest brain of all Wights; it must needs follow, that he hath the greatest store of heat also: but enter further into them, and you shall see man by how much more he goeth beyond a beast in wit, so much to burn in heat above him: for wit springeth out of the clearness of the bodie. And this out of heat, as I will prove in his place hereafter.

29. Now if this first point be done and granted, the next is quickly made, even as one match is made by another. It standeth with the justice of nature that makes not in vain, to match this greedy heat with store of good meat, that is, of fast and fine Etherial first moisture suitably, or else sure, saith *Heraclitus*, the officers of Justice, the *Fairies* would soon apprehend her. To be short, both this and that, and the third likewise, a close fine bodie and all is cleared, if it be so that man in making is most clear and finely mixt, and broken of all the lower creatures, as we heard even now decreed in the Councel of the best Philosophers and *Rosie Crucian* Doctors; for if nought makes but heat, then nought maketh well but much heat; if there were no other odds

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in souls, as was above-said: and if the beginnings be well and finely mingled, and the concoction hold, they must needs gather themselves in close together also to make another cause, yea, and the last; for what is fine oyle and fatness, but water wherewith we flow, as our brain declareth, throughly mingled and raised into an airy, or rather into an Etherial close substance; but if you will not stand to this degree, then once for all consider and weigh but this one example, that albeit man be more given to lust, then any other Wight, and thereby drying up the body, it plainly appeareth more then in any other, and weakeneth all the helps of long Life together, both the moisture, that knits and holds the frame, and that which feeds our heat, and this all; and so the summe of life, which is yet due by nature, he payeth before his day to his own wantonness, yet he liveth and holdeth out longer then almost any other; that we may plainly see, that if he lived as chastly, and in other points as orderly as the rest, he might far pass and over-run them all, in this race of life and continuance.

But methinks I hear them whisper, that I forgot my self, and the bounds of my long Life, when I make men able to live

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as long, and longer then any beast; for to let pass that Hart, Badger and Raven, which overtake the longest life of our old men; since the Elephant, as we have heard, goeth far beyond the very bounds of age; especially the Raven, whom *Euripides* will have to live nine of our ages.

30. There may seem some matters, but chiefly the last uncurable, and yet they are indeed light and easie, and the last most of all; I mean the *Raven*; for if there was never yet man of sound judgement and knowledge in the waies of nature, that allowed the story (and *Aristotle* by name condemns it, when he gives the Elephant the longest life of all Wights, and man next to him) what? should we search after Poets Records? besides, doth not one among them confess himself, they are not to be believed, and held as witnesses? doth not *Plato*, once a Poet, and then a wise Philosopher, chase them up and down in all places? and in one place sayeth, they are besides themselves, when they sit on their Muses stools, and run like a spring pouring out all that comes? Are they not all, in wise mens account, the greatest enemies to God, good manners, and all right and true knowledge, that ever the world or the Devil bred?

31.

31. But I slide too far unawares; and if we must of force receive this aged Raven, yet perhaps there shall be no great hurt received: and I cannot see why we may not match him with *Methusalem*, and some other aged Fathers in *holy Writ*, reported to have lived as many yeares as nine of our ages comes to, with advantage. It is not enough to say that which some say, those yeares are to be meant for moneths, and not as we account them; for albeit I know the Egyptians reckon (so we may see in *Pliny*, where some of them are said to live a thousand years apiece, that is, so many moneths) yet is agreed among the Divines, men best skilled in these matters, that the *Jewes* account was otherwise, even as we and all other Nations make it. But if this ancient story of our holy men be a thing in doubt, or certainly untrue, or to be meant of moneths, yet your aged *Raven* may go with it, and the Father of the tale together; and we may, when we will, pass to the *Elephant*. *Aristotle* indeed is the Author of this storie, that the *Elephant* liveth three hundred years; how then shall we mislike in like manner of this man, and refuse his witness? I cannot tell what to say; it is a very hard matter that he saith: and again I know, that when the power and

purse of his King and Scholer, *Alexander*, who gave him eight talents of Silver, a huge summe, to that rise, he heaped up a rable of all kinds of reports and heare-sayes into some of those books (by some called πολυτάλαντα) and some false and untrue tales might creep in among them; yet I owe much to the mans worthiness; and again the books have ever held the place of a true Record; and besides this matter of the *Elephant*, both for the fore-couched causes, and for his wit and manners, somewhat near our nature, may reasonably well agree with the sound of reason. How then? I say again, methinks I feel my mind to ebb and flow within me: And yet suppose it true, that this Beast should live so many yeares; the *Islanders* of *Teil* near *Colecut*, and the inhabitants of the hill *Atho*, both of them commonly and usually reach our appointed time of an hundred and fifty yeares, by the favour of the aire onely and soile where they dwell, taking (besides, for ought I can know) the common rate and course of the world; that we may lawfully deem, if they lived as chastely as the *Elephant*, who comes but once in two yeares to Venery, and followed his other good orders of life as well, that they might easily draw forth their age longer, and come to the daies of the *Elephant*.

32. For as we in our lefs happie foiles, by our own ill diet and crooked cuſtome, have cut off and loſt the better half of our time, ſo it may ſeem of them; for we muſt not think in this diſorder of the world, that any man fulfilleth the time of nature, but all are ſwept away with the blaſt of untimely death.

33. But it may chance that long race of life, which the Author makes the beaſt to run, was no common and ordinary courſe in that kind, but of ſome odde and rare example; and then, no doubt, as there be ſome amongſt us which by their diligence, and I know not by what good hap, double the common term, ſo there be not wanting in thoſe places, which ſometimes prove aged men, and which live twice as long as the common ſort, that is, as long as the *Elephant*.

34. Wherefore, for all this, or ought elſe that can be caſt againſt us, let us conclude, that man, if he kept the good and kindlie diet and order of life, which other wights, void of reaſon by the true and certain guide of Nature keep, having more helps and means unto it, might live longer then any of them; yea, and with eaſe reach the bounds of long life appointed, and perhaps further alſo; but we have ſtayed in the midſt and mean, as

it were, because it seems to obey the secret Will of God the better, and yet withall to fill the whole desire of Nature

Then say you, it were good to learn the order of life which Beasts do use to keep and follow, if it were meet and seemly for men to lead a beastly life; do not so take the meaning of a good thing, with the snare of a foul and filthy word; a man is not one and single as they be, but double and two things, and partly a Wight, nay a Beast (be it spoken with reverence) and partly a more divine thing; and therefore albeit, according to his divine part and reason, he ought to follow the divine pattern and form of life above set; yet as he is a Wight, and an earthly Creature also, it is not uncomely, nay it is necessary to do as they do, after a sort; and if it were altogether so, it were better, and more agreeable with the will of Nature, who knoweth best what belongs unto life, that is, unto her self; for kind leadeth them still after one due and orderly manner, when great variety of wit and device guideth us against *Minervaes* will, as they say, and quite besides the way of Nature, unto a thousand by and forraign Customes, which is the only cause of our degeneration from our ancient and first whole and second estate. *Wherefore if a company*

*company of pickt and lusty Men and Women would agree to live together in some wild, open, clear and sweet air, scatteredly like a Country village, and not like a close and smothered City* (which one thing prevents a thousand diseases and deaths alone) *and to live together to the right end of Nature, that is, for children, and not for pleasures sake* (for this was made to the right purpose) and in as seldome and due course, as the better sort of Beasts, the ready way to preserve life and forestall diseases, *but especially to get good children, and to bring up their children in labour and hardship, mingled with much mirth and sleep together*, no small helps to long life and health, as the directers themselves confess and know.

But for their meat and diet (wherein those Beasts offend and fail greatly) if they would consent to take no physick, but in great danger cast in by misfortune (in which case the Beasts do not want their remedies) never to drink wine, the shortner of life; and to be short, not to take any meat and drink that the fire hath touched (for it sunders the fine from the gross, that is, the best from the worst, which we now choose) but as Nature hath left them, and other Wights use them; if these things, I say, were duly kept and performed, I am fully perswaded

that within three or four generations and off-ſprings, it would come to paſſe, that we ſhould ſee this people prove a Nation of Giants, not only paſſing the age of Beaſts, and the bounds of long life afore ſet, but wholly recovering and reſtoring all the bleſſings of the firſt eſtate of the body.

35. And this I gather, not by our own contrary cuſtomes only, taking effects as croſſe and contrary, but chiefly by the life and uſe of *Giants* and luſty people in times paſt, and ſome other yet at this day, which was and is the very ſelf-ſame race and courſe which I deſcribed: And ſure for the Inhabitants of *Teill* and *Atho*, which I brought in even now, filling the term of our long life, although I am not certain of their uſe and cuſtome, and where I find the ſtory, I know the cauſe is laid open, the goodlineſs of the ſoyl in the firſt place (for it is thought to be the bleſſed *Paradiſe*) and upon the goodneſs of the Air in the next, for the height of the hill, without all wind and rain, two great troubles of mens bodies; yet I am led to think that they do keep the ſame orderly and kindly form and rule of life, or at leaſt to draw near unto it, becauſe albeit clean Air, by cleaning and quickening the ſpirits, and ſearching the body, be not little helps

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and comforts in this journey (as we shall easily see, if we mark how among all Creatures, that lead their lives in the cleaner Element, do live the longer; Fish then Worms, and land Wights then these; and winged ones yet longer, because the higher, the better air still; insomuch as *Cardan* dares think, that if any dwell in *Æther*, as *Plato*'s Heir affirm, they live for ever); yet if ill diet went withall, it would marr as much as the other made, and greatly cloy and hinder, yea and cut short the race of their long life.

36. I am of the same mind for all other odd and private persons of great age and long life recorded, (as for some *Italians* in *Plinies* time, registred of *one hundred twenty four years*) and such other aged men in Authors; a man might let in here a sea of examples; but I must be short; neither would I name King *Arganthon*, that *lived an hundred and twenty years, and reigned eighty thereof*; nor yet the old Knight of our Country, Sir *Allington*, and *Parre*, &c. yet *twenty years older*; but that is so strange in Nobility, that they come, as it were, unto that kindly course of life, as unto the goale and end of long life.

Then we see at length that it is not unpossible, as they say, but an ordinary and

easie matter to strengthen the weak nature of mankind, to enlarge the streights of his life, and so lead him on still to the ancient age and long life appointed.

37. But I see them start up and say the like as *Cato* in affairs of state, used to give counsel (unwisely, though never so well) as if he had been in *Plato's* Commonwealth, and not in the dregs of *Romulus*: So in matter of dyet and order of body, speak as if we lived in the former golden Age, which, as *Poets* fain, was under *Saturn*, and not in the corruption of *Jupiters* kingdome; and that with the world, as it now goeth, cannot be brought (without a kind of divine power, to raze out the old, and make a new world, and that in long time) unto the first and kindly custome of life; I must, if I mean to do wisely, take the men as I find them, and prove that all such weakness as now is among them, may by mans indeavour and skill of healing be upholden and led forth unto those bounds, and the end of long life aforeset.

Albeit I have done as much as reasonably may be required at my hands in this place, which was alotted out to shew the possibility of the matter, yet because I count it better by plainness of speech to

do

do good, which is the end of my writing, then by subtleness of Argument to obtain my purpose, I will come unto you, and venture upon that point also, be it never so hard and desperate, hoping not that fortune will favour bold men, but God good men.

Then as there are three causes of life and being, the life and soul it self, and his food the first moisture, and the frame and temper of the body that holds them both; so let us take them all in order, and see how they may be preserved, and kept together, beginning first with the last, because it is least and lightest.

38. It is enacted by the law of Nature, that no body, mixt or simple, shall or may live and preserve his estate, and being without two helps or stayes, that is, meat and exercise, each like his kind, and of his nature; as in lone and simple and subtile bodies (for it is plain in the first row, especially if they be living, as they term them, though all things indeed have life and souls, as we heard above) the hot ones crave fiery meat and moving exercise; moist ones, wind and water, flowing food and exercise; cold and dry things like an earthly, sustenance and rest for exercise, which is also like, and preserves their state and being.

39. But

39. But if all alone and simple things be within the compass of this Law, then Heaven may not be free, nor exempted; and they speak not altogether fondly, that say, the *Stars feed upon the Sea*; and for that cause, by good advice of Nature, the Ocean so rightly placed under the course and walk of the Sun; for although the water be yet so far off, and unlike them, yet their power and strength is such, as they are able by their labour easily to refine it, and turn it first into Air, and then into Æther, a weaker like thing, and their proper food.

40. That this is so, the hungry Souls (which are but Imps slipt off the heavenly body) makes it plain here below unto us, when we see them still unwilling to tarry, and unable to live among us without meat, as they bewray themselves by the plain expence and waste of the first moisture: Nay take this one way, if you would mark well, and all lyeth on the ground: then there is old coil and fighting here below for meat and exercise, that is, for life and being (which makes the cause of all action and doing, rest and change, and of all things) and every one runneth easily and gladly to his like; and if his strength be never so little greater, he subdues, digests, and turns him into

to his own nature, and is strengthened by him; but if he misse of his like food at hand, and be much stronger, he dares encounter, and is able to equal unlike things also; as I find of the Stars, mightiest things, giving might to all things in the world: But in case the unlikes and contraries be of equal power and matches, then neither devoureth nor consumeth each other, but both are mazed, dulled, and weakened, which they call consent, and temper, and mixture; for example, fire extream hot and somewhat dry withall, and water very cold and somewhat wet, meeting together in even powers and proportions of strength, are both impaired, but neither lost and destroyed; but if this nature chance by the heat of Heaven to be taken in hand, and turned into an airy and fat substance, though there be now two monsters set against the drought of fire, yet because of the heat of weather and Heaven abounding, it is now become partly like to fire, his weaker foe and enemy yielding himself for food unto it, and encreasing his strength and nature. But if on the other side air add unto his exceeding moisture, matching the drought of fire, yet some strength and watry coldness (as appeareth in thick and foggy weather) it is able easily to overcome the fire, and eat him up. 41.

41. Now for a mixt body (which is a consent and dulling of the four first famous enemies, made and kept in tune and awe, by the force and skill of an heavenly and natural heat upon them) it hath the same reason; for when either for lack of meat, or driven by violence, this heat departeth, the friends begin to stir and fight for food and freedome, until some one stands out above the rest, and recovers some part of his former power, which puts those that can feel to the worst, and breeds diseases, and at last gets the whole Lordship, and rules over all, and turns them all into his own nature; then the old consent, knot, and body is broken, lost and spoiled, and a new made and gotten, still going downward, untill they return to earth, from whence they all came: for example, and that near home: In the fiery frame of mans body, when the soul for want of food fails and flits away, they streight retire and run back in order: First, fire waxeth moist and luke-warm, supt up with air, and this soon after thick and cold, that is, wateriſh, and water muddy, still more and more thick and dry, till at length it be most dry and heavy, and all be devoured and brought to earth, from whence they all set forth before. And this is the natural dissolution and death

death of our body; forcible death and deſtruction is by diſeaſe (to bear out other force, which no man can warrant) when either breath or meat, diſtempered in ſome quality, do feed and nouriſh ſome one their like beginnings above the reſt, and make him ſtrong and able to vanquiſh them, and bring in the jar of the muſical conſent aforeſaid; as when by wateriſh meat and air all the beginnings are changed into water, through hot and dry into a fiery temper, and ſo forth; or elſe when the body wants the exerciſe which is owing and due unto him, which is quick motion, to preſerve the air and fire in the fine frame of man, from the ſloth and idleneſs of the ſlow and ruſty beginnings.

For in a Diſeaſe called the *yellow Jaundice*, when all the blood is converted into choler, if there be not a way to convert that choler back into bloud, how can the man live? for if all the blood converted into choler be let out, he muſt needs die; ſo he muſt alſo if there be not a way left in nature to tranſmute this choler back again into blood: I might inſtance the like of the Dropſie; but I ſhould make too long a marginal note; ſtudy Nature, and ſhe will make thee a better Phyſitian then *Galen* himſelf was, ſo ſhall you learn to fortifie

fortifie that quality of the body that is weak, and almoſt eaten up by its adverſe quality, as a Muſitian winds up that ſtring that is ſlacked, till it makes a harmony in the reſt, but he winds it not too high, leaſt its ſound overtop them. By which grounds laid, we ſee the way to uphold the temper of our body made plain and eaſie; no more but to feed and cheriſh it with clean and temperate Air and meat continually; that all the beginnings ſerved and fed alike, one may not be more proud, ſtrong, and able then another, to ſubdue the reſt, and overthrow the State; and therefore poyſon killeth us, becauſe it is extream cold and dry, (for we may ſhut out all rotten, as alſo fiery and watery tempers from the name of poyſon) feeding and ſtrengthning the dregs, but devouring the fine liquor of the body, as venomous Juices the like Plants, and theſe noiſome Beaſts, and one of theſe another; nay which is very ſtrange, I have read of ſuch natured men of *India*, that uſed to eat Toads and Vipers: And *Albertus* ſaith, he *ſaw a Girl of three years old, that fed greedily upon Spiders*, and was never hurt, but liked greatly with it.

42. Do not think it any diſcord, when I ſaid above, fatneſs and raw temperate-

neſs

neſs upholds the body; all is one; it cannot be fat, unleſs the earth and water be well and evenly mixt; nor fine, except fire and air bear as good a ſtroke, as rule among them; but you will ſay, that Nature hath given her creatures a walk of courſe, not to ſtand ſtill in one ſtay and place for ever, but to move and walk up and down, to and fro, from one ſide to another: that is, as was ſaid before, God hath made a changeable world, and therefore that frame and building of mans body, cannot ever hold and hang together, but muſt needs one day be looſned and fall aſunder. I grant, it muſt needs be ſo by the courſe of nature, becauſe to fulfil the will of her *Lord*, ſhe hath appointed ſtronger means and cauſes to work, either the want and abſence of the inward friendſhip and keeping of the ſoul, in thoſe which the common ſort call living things, or in the reſt, the preſence of ſome ravenous and ſpoiling enemy: but if cunning Art and Skill (which by the help of nature is above the courſe of nature) by knowing of the due food for life, and defence againſt the enemy, may be able to defend the one, and keep off the other, then, no doubt, the frame and temper of both dead and quick may laſt for ever.

43. The

43. The way is found already, and known by certain people for the one; I mean, that Art hath often, by keeping off the ſailing enemy with a ſtrong contrary, preſerved and upheld a dead thing, of ſlippery ſtate and ſoon decay for ever; as a Corps by Balm or water of Salt, Timber by the oyl of Brimſtone, and ſuch like: Why then ſhould the next prove impoſſible? to wit, by giving ſtore of fit food ſtill to life and natural heat (for the other helps of meat and exerciſe are eaſie) to underſhore or keep upright our weak and falling frame for ever.

The Greeks hold, that our natural heat and life (becauſe it feeds upon, and waſteth the moſt fine and unſeen oyl (called firſt moiſture) daily, which no food of Air and Meat is fit and fine enough to repair, muſt need faint and fail withall, and cannot be reſtored: Let us ſee what may be ſaid to this, yea and bend all our force unto it; for this is all.

44. The ſoul, life and natural heat of things is often and fitly compared and likened unto the other groſs and fierce, hot and dry body, called fire; to feed and maintain this, his weak-like, that is, air cannot be wanting; and becauſe it in his due place is too thin and ſcattered, dividing the fire to nought in purſuit of his food

food and sustenance, it must needs by heaps be crowded up in a shell of water, called oyl; if much heat and oyl meet together, the work is great and busie, and thereout riseth a smoak as a leaving of the meat, and the fire follows as far as the smoak hath any fatness, which makes a flame.

45. Albeit the nature of fire continueth as long as it hath food enough, & craveth no great exercise, and will last well in a close place as under ashes, yet a flame being more then fire, a hot breath or smoak besides, desires open and clear air, both to receive the thick, the refuse, which else would choak him, as also for his like weaker food, that he be not starved, which two are enough, besides a little motion for his exercise; that we may not marvail at those men, which be in cooling for another needful thing in this business, whereas the kind of fire and air abhors cooling as his contrary, as it is engraven in the nature of things, still to fly from that which hurts it.

Now in like manner to come to the purpose, if the fire of life and natural heat be not great, a little fine oyl, and first moisture, will serve to feed it, and out of the slack working small store of refuse breath and smoak ariseth to make need of fresh and open air to cleanse and feed it, as

appeareth by those Wights, which are able to live in their places without help of wind, breath, and air: the little parted Vermine (called in Latine *Insecta*) liveth any where; and Fish in the water, nay in the sound earth sometimes; Toads in close Rocks, as *Agricola* saith; and Flies in the most secret Miners fire, as *Aristotle* reports: but when the heat, on the other side, is great and lively, like a flame, as in the hotter fish, and other, no Wight can want fresh air and fine breath, both by his clearness to purge, and his weaker likeness to nourish the Ætherial smoak, and spirit that carrieth it.

Now this, no more then flame, needeth cooling to preserve his being; but to temperate the kind of his proportion, fit for wit and weighty perceiving, which, I say, before I brought, and not the air performed.

46. That Æther is stronger then air, and able to consume it, it is plain in reason by his warmth and moistnes, passing air in his own nature; and yet gross and thick air, as bent towards enmity and contrariety with it, will stand in combat against it, and overcome it, and thence it is, that in deep Mine-pits, and Caves under ground, where the air is thick, corrupt, and unkind for want of flowing, no Wight nor light

can

can draw breath and live, unleſs by ſly deſire the way be found to move and nouriſh the ſame air, and make it kindly.

47. Then to draw near the matter, if the Stars do feed on Æther, and this upon clean and ſpotleſs air, as on their weaker lights, and our ſoul and life is of a ſtarry kind, even a ſlip and ſpark thereof (as you may read at large in my *Harmony of the World*) as is aforeſaid, then it ſo floweth forth to feed our Æther, the Carrier of our ſoul, with good air, which is round about us; that will ſerve the turn, but to nouriſh life and heat it ſelf. Either it ſelf muſt be the food, or this body which is ſo high and paſt our reach, except this ſpark of heavenly fire were able, like the whole body and ſpring above, by his power over our meats, to turn the water firſt into breath, and this into Æther, which it is not, and can go no further then to air, and to make a common oyl and fatneſs fit to nouriſh an elemental, as they term it, but not a heavenly fire.

48. Where then ſhall our life find food and ſuſtenance, ſay you, fit to bear it up, and maintain his being? In that fine oyl, and unſeen firſt moiſture and fat, and call you that Ætherial? *How can that which was once ſeed, and before that blood, and firſt of*

*all a plant, become a body so fine, clear and Æthereal?* Especially when one weak Star, and soft fire of heaven, is not able to make so fine a work, so fair and highly sundered; I say, this is the secret and depth of all, which because the *Greeks* never sounded, I do not marvel if the means to preserve life did escape them; but let us shut up every word, and help them in this helpless matter, yea although we be driven to open the things that have long lain hid and covered over with great darkness.

When our life in the lusting parts is by the bellows of thought stirred up, and moved unto work, it sendeth forth out of every part, the hot natural spirits and breath of begetting cloathed with the shell of seed, cut out from the dewy part of our meat, ready to be turned into our body (or at least already, and now turned into earth) and not from the refuse and leavings of it, as some say, when I could shew it, if time would suffer, the best juice in all our body.

49. This is the furtheſt and fineſt workmanship of our meat and food of body, the very beginning and first stuffe of the fine oyl, the food of life, after the remaining forty dayes in heat, before it come to perfection, being wrought, as we know, with

with the double natural heat of the begetting breath, and the womb, forty dayes before it be fully framed and fashioned into the form and shape of a man, ready to draw food or nourishment (be it milk or menstrue, received by mouth or navel, I cannot stand to reason) from the mother, to the increase of the tough and founder parts: but the first moisture is now at his full growth and perfection, and from thence feedeth life, being unfed it self, and wasteth daily against the grounds and rules of Physick, for the child hath now received all that the workman can give, & is put over for the rest, which is his nourishment, unto his mothers payment; but what hath she to give for food unto the food of life? Nought, as I shewed before, else we might live for ever.

Then we see what the first moisture is, and how it excels the food of the body, & why it cannot be maintained by it, because it is the most airy peice (for the rest go every one his way, and make his own part from whence he came) of all the seed mingled, wrought, purged, raised, and refined, and then closely thickened and driven up close together, forty times more & above our meat, which in one day is ended and ready to be turned into earth, and therefore unfit in any wise to increase and

cleave to our first moisture, the food of life, even as unmeet for all the world, as water is to Æther, oyl or fatness.

50. And by this to come to the point, we have a plain pattern (if we be wise and careful) and way to work the great mystery of *Adjourment of life*; for if it be so, as I proved above, that all the moisture of the matter lyeth in the maintenance of our natural heat, and it, as our men, and all reason teacheth, followeth the steps of common fire, waxeth and waneth, is quick and faint, according to the store of his food, and first moisture; then sure we can make an oyl as fine and close as this, nay in all points all one with this; it will easily mingle and joyn with our first moisture, and so feed, nourish, and increase, and like withall; even in as good and plain reason, as the same oyl dropt still into the fire augments both food and flame; yea put case the same natural fire of ours, should not only impair his strength, for lack of meat, and slack his force, but abate his bigness also, as some Physitians hold: yet there were no great hurt done; for this second spark and slip of the great and common fire of Nature, being a piece of the finer part of the whole (which is all one in all things) and fellow to his like in us, when it is made free

free and close in these fine Ætherial Medicines, would restore the heap, and mend the matter.

But how shall we get the like fine oyl and fat first moisture?

51. The matter is drawn so far, that there is all the hardness; I shewed the pattern, even as Nature got the same before you, by the like stuffe and food, and by the like heat and moving workmān: this by certain proof of all our men is easily to be found, even a gentle, continual, equal, and moist, that is, rotting heat. But the seed seemeth hard and unable to be matched, because a kind of strange and hid proportion and temper of our body (which no man by counsel and knowledge, much lesse by hand and workmanship, can reach and counterfeit, no not if he boyld all the mixtures in all the heats that all the wits in the world could devise, made it thus after his own fashion.

52. Then how if we take the same frame and temper not by us, but by kind proportioned? I mean the same blood, or flesh, or seed, if we will (which the men of *Germany* choose, and commend it, above all, and call it *Mumia*) would it not be very natural? for if the Doctors hold it good, if any part about us fail in

his duty, to correct and help him with the like part of some beast, passing in the property; as to mend fainting lust with the yard of a lusty Beast; the womb that cannot hold, with the womb of a quick Conceiver; narrow breathing with the lungs of a long-winded Wight. See the *Harmony of the World*, &c.

Then consider with how much more kindly consent we might with our own parts finely dressed help our selves in our diseases.

But for my part I cannot unwind the bottome of this great Secret of *Germany*; for we mean not to make a Man, which is to be feared in the course, if his rules be true, but a fast moisture only; and then sith all things are made of the same stuffe, by the same workman, and differ but by mingling only, it boots not where we begin the same mingling, and form it the last, which Art is able in time to do at once, she may do often, and so reach the end of Nature.

53. What need I say more? Is not the matter clear enough, that another fast fine oyl and first moisture may be made, in all like to our own, and able to maintain, or repair it and the natural together? And then that by the same (though other easie means would serve) because it is so tem-

temperate, the body may be brought and held in square and temper, and so by reason all the causes meet and flock together, the life may be preserved, I dare not say for ever, for fear of the stroke of destiny which God hath made, and will have kept, but unto the term, and those bounds above set, and beyond them also, if ever any men have gone beyond them. See the *Temple of Wisdome.*

54. But if it should chance any of our chosen children (to use the phrase of our Family) be unable yet, for all this teaching, to take and digest this food of learning, what is to be done? Shall we cast them off for untoward Changelings, as the foolish women think? Or else for Beares and Apes, as *Galen* did the *Germans?* No, that were inhumanity; let us rather nourish them still easily and gently, hoping that they will one day prove men; and give it unto them, that all the most wise and cunning men in the world, I mean all the hosts of *Hermetists*, have from age to age ever held (but under vails and shadows) somewhat covertly, and taught for certain, that such a first fine oyl, whereof I spake, and which they call a fifth nature, Heaven, or by a more fit name, *Æther*, is able alone to hold together the brittle state of man, very long above

above the wonted race both in *life*, *health*, and *luſtineſs*: nay, for fear there be yet ſome ſuſpition left in their Authority, I will go further; As many in the other ſide of *Greece*, as had travelled in theſe matters, and ſeen ſomething (though not with eyes, but with minds I think) confeſs the ſame; as (beſides them which perhaps I know not) *Fernel* in part, and altogether *Fecinus* and *Cardanus* (who were as wiſe and learned men as any time hath brought forth) do openly declare in their writings: But if this ſoft and eaſie kind of delivery will not yet ſerve the turn, and they muſt feed their eye as well as their belly, as the proverb goes, then let them tell me by what diligence did *Plato* ſo order himſelf and ſchool his own body (to uſe his words) *as he could be able to cauſe Nature to end his dayes at his pleaſure? and by departing or dying on the ſame day eighty one years after his birth*, to fulfil of purpoſe (but I know not of what purpoſe) nine times nine, the moſt perfect number: Might he not have had ſome ſuch Medicines? Nay, is it not like he had them when he was in *Ægypt* among the Prieſts and Wiſe men, and brought home great learning from among them? and when he ſpeaks ſo much and often in diſgrace of his own Countries Phyſick, though *Hippocrates* him-

himself then reigned? But it is for certain written in divers of our Records, that many of *Egypt*, the spring of this water of life, have before and since *Plato*, by the self-same water, kept themselves alive twice as long as *Plato*; if I might bring in their witness, or if this whole kind of proof (which I like full ill) were not counted by the Art of People unskilfull.

55. Then let this one example to'd by *Cardan*, a man allowed among them, serve for all; That *Galenus* of late *Charles* the fifths Physitian, by this Heaven of ours, beset with Starrs (as some do term it) encreased the spirits of herbs, by an easie feat put into them, and so preserved himself in lusty sort until one hundred and twelve years.

56. Neither think tht mixture better then our single oyl, (though *Lully*, *Ruperfis*, *Paracelsus*, and some others allow it so) but rather worse in reason for too much heat in a weak and loose body; I mean for long life; by his over greedines in eating up too fast his own and our first moisture; it may be better because it is stronger against diseases; even as the Leaches judge between the dunghil and a garden hearb for the same cause.

51. But

21. But I think the device not good in either, nor agreeable to the Justice of Nature, which more evenly weigheth her works; nor yet to the kindly skill of *Hermes*, who, to the great advantage of his Medicines, hath a most fast, tough, and lasting stuffe, according as we shall show in that which followeth. Now is it time to rest, we have made the Third a long dayes journey.

CHAP.

## CHAP. II.

1.2. *Of the accurate ſtructure of mans body:* 3. *Of joy and griefe, and difference of wits.*

I Admire the goodneſs of God towards us in the frame and ſtructure of our bodies; the admirable Artifice whereof, *Galen*, though a Naturaliſt, was ſo taken with, that he could not but adjudge the honour of a hymn to the wiſe Creator of it. The continuance of the whole, and every particular is ſo evident an argument of exquiſite skill in the Maker, that if I ſhould purſue all that ſuits to my purpoſe, it would amount to too large (yet an entire) Volume. I ſhall therefore write all that is needfull to be known by all men, leaving the reſt to be ſupplyed by Anatomiſts: And I think there is no man that hath any skill in that Art, but will confeſs, the more diligently and accurately the frame of our body is examined, it is found the more exquiſitely conformable to our Reaſon, Jndgement and Deſire; ſo that ſuppoſing the ſame matter that our bodies are made of, if it had been in our own power to have made our ſelves,

ſelves, we ſhould have framed our ſelves no otherwiſe then we are: To inſtance in ſome particulars, As in our Eyes, the Number, the Scituation, the Fabrick of them is ſuch, that we can excogitate nothing to be added thereto, or to be altered, either for their Beauty, Safety, or Uſefulneſs; But as for their Beauty, I have treated largely of it in my youthful merry Poems, and now am not minded to tranſcribe my tender nice ſubject, and couple it with my ſeverer ſtyle; I will onely note how ſafely they are guarded, and fitly framed out for the uſe they are intended: the Brow and the Noſe ſaves them from harder ſtrokes; but ſuch a curious part as the Eye, being neceſſary liable to miſchief from ſmalleſt matters, the ſweat of the Forehead is fenced off by thoſe two wreaths of haire, which we call the Eye-browes; and the Eye-lids are fortified with little ſtiff briſtles, as with Palliſadoes, againſt the aſſault of Flyes and Gnats, and ſuch like bold *Animalcula*; beſides, the upper lid preſently claps down, and is as good a Fence as a Portcullis againſt the importunity of the Enemy; which is done alſo every night, whether there be any preſent aſſault or no, as if nature kept Garriſon in this *Acropolis* of mans body, the *Head*, and look'd that ſuch

such Laws should be duly observed, as were most for his safety.

2. And now for the use of the Eye, which is sight, it is evident, that this Organ is so exquisitely framed for that purpose, that not the least curiosity can be added: For first, the *Humour* and *Tunicles* are purely transparent to let in light, and colours unfolded, and unsophisticated by any inward tincture. And then again, the parts of the Eye are made *convex*, that there might be a direction of many rayes coming from one point of the object, unto one point answerable in the bottome of the eye, to which purpose the *Chrystalline humour* is of great moment, and without which, the sight would be very obscure and weak. Thirdly, the *Tunica uvea* hath a *Musculous Power*, and can dilate and contract that round hole in it, which is called the Pupil of the Eye, for the better moderating the transmission of light. Fourthly, the inside of the *Uvea* is black like the wall of a Tennis-Court, the raies falling upon the *Retina* again; for such a repercussion would make the sight more confused. Fifthly, the *Tunica Arachnoides*, which invellops the *Chrystalline humour*, by vertue of its *Processus Ciliares*, can thrust forward, or draw back that pretious useful part of the Eye, as the nearness

or

or distance of the objects shall require. Sixthly and lastly, the *Tunica Retina* is white, for the better and more true reception of the species of things (as they ordinarily call them) as white paper is fittest to receive those Images of Ink; and the eye is already so perfect, that I believe it is not needful to speak any more thereof; we being able to move our head upwards and downwards, and on every side, might have unawares thought our selves sufficiently well provided for; but Nature hath added Muscles also to the Eyes, that no perfection might be wanting; for we have oft occasion to move our Eyes, our Heads being unmoved, as in reading, and viewing more particularly any object set before us; and that this may be done with more ease and accuracy, she hath furnished that Organ with no lesse then six several Muscles; and indeed this framing of Muscles, not only in the Eye, but in the whole body, is admirable; for is it not a wonder, that even all our flesh should be so handsomly formed and contrived into distinct pieces, whose rise and insertions should be with such advantage, that they do serve to move some part of the body or other? and that the parts of our body are not moved only so conveniently, as will serve

us

us to walk and subsist by, but that they are able to move every way imaginable that will advantage us; for we can fling our Legs and Arms upwards and downwards, backwards, forwards, and round, as they that spin, or would spread a Mole-hill with their feet. To say nothing of *Respiration*, the constriction of the *Diaphragme* for the keeping down the Guts, and so enlarging the *Thorax*, that the Lungs may have play, and the assistance of the inward *intercostal Muscles* in deep suspirations, when we take more large gulps of Air to cool our heart, overcharged with love or sorrow; nor of the curious Fabrick of the Lainix, so well fitted with Muscles for the modulation of the voice, tunable speech, and delicious *singing*: You may add to these the notable contrivance of the *Heart*, its two *ventricles*, and its many *valvulæ*, so fram'd and scituated, as is most fit for the reception and transmission of the blood, and its sent thence away warm to comfort and cherish the rest of the body; for which purpose also the *valvulæ* in the veins are made.

3. But we see by experience, that joy and grief proceed not in all men from the same causes, and that men differ very much in the constitution of the body, whereby that which helpeth and further-

eth vital constitution in one, and is therefore delightful, hindereth and crosseth it in another, and therefore causeth grief. The difference therefore of Wits hath its original from the different passions, and from the ends to which the appetite leadeth them. As for that difference which ariseth from sickness, and such accidental distempers, I have appointed them for the second Part of this Book, and therefore I omit the same as impertinent to this place, and consider it only in such as have their health, perfection of body, and Organs well disposed.

CHAP.

## CHAP. II.

1. *Of the perfection of the Body,* 2. *And then of the Nature of the Senses.* 3. *Of Delight,* 4. *Pain,* 5. *Love,* 6. *Hatred,* 7. *Sensual Delight,* 8. *and Pains of the Body,* 9. *Joy,* 10. *and Grief.*

1. OTher things I have to say, but I will rather insist upon such things as are easie and intelligible even to *Idiots*, or such *Physicians* that are no wiser, who if they can but tell the joints of their hands, or know the use of their teeth, they may easily discover it was Counsel, not Chance, that created them; and if they but understand these natural Medicines I have prepared in this Book for their example; they will know that they shall be cured of all Diseases, without pain or any great cost; and Love, not Money, was it that made me undertake this Task. Now of the well-fram'd parts of our body, I would know why we have three joints in our Legs and Arms, as also in our fingers, but that it was much better then having but two or four? And why are our fore-teeth sharp like Chizzels, to cut, but our inward teeth broad, to grind? but this is

more exquisite then having them all sharp, or all broad, or the fore-teeth broad, and the other sharp; but we might have made a hard shift to have lived, though in that worser condition. Again, why are the teeth so luckily placed? Or rather, why are there not Teeth in other bones as well as in the Jaw-bones, for they might have been as capable as these. But the reason is, nothing is done foolishly, nor in vain. I have shewed you how to prolong life, and to return from Age to Youth; and how to change, alter and amend the state of the body: To keep the body in perfect health is my present design, and to cure all Diseases without reward, for there is a divine Providence that orders all things. Again (to say nothing of the inward curiosity of the Ear) why is that outward frame of it, but that it is certainly known that it is for the bettering of our hearing?

2. I might add, that Nature hath made the hindmost parts of our Body (which we sit upon) most fleshy, as providing for our ease, making us a natural Cushion, as well as for Instruments of Motion for our Thighs and Legs; she hath made the hinder part of the Head more strong, as being otherwise unfenced against falls and other casualties. She hath made

the

the Back-bone of several *Vertebræ*, as being more fit to bend, more tough, and less in danger of breaking then if they were all one intire bone, without those gristly Junctures. She hath strengthened our Fingers and Toes with Nails, whereas she might have sent out that substance at the end of the first and second Joints, which had not been so handsome and useful, nay, rather somewhat troublesome and hurtful. And lastly, She hath made all bones devoid of sense, because they were to bear the weight of themselves, and of the whole body; and therefore if they had had sense, our life had been painful continually and dolorous.

3. And now I have considered the fitness of the parts of mans body for the good of the whole; let me but consider briefly his senses and his nature, and then I intend more solidly to demonstrate the cause of all Diseases, and with that the Cure, because I intended a *Holy Guide* in my *Harmony of the World*, and other Books. By our several Organs we have several Conceptions of several qualities in the objects; for by sight we have a conception or image composed of colour and figure, which is all the notice and knowledge the object imparteth to us of its nature, by the excellency of the

eye. By Hearing we have a conception called Sound, which is all the knowledge we have of the quality of the object from the Ear: And so the rest of the Senses are also conceptions of several qualities or natures of their objects.

4. Because the Image in vision consisting of colour and shape, is the knowledge we have of the qualities of the object of that Sense, it is no hard matter for a man to fall into this opinion, That the same colour and shape are the very qualities themselves; and for the same cause that sound and noise are the qualities of a piece of Canon or Culvering charged with sulphurous Powder, fired, or of the Air: And this opinion hath been so long received, that the contrary must needs appear a great Paradox. The same qualities are easier in a bell; and yet the introduction of species visible and intelligible, (which is necessary for the maintenance of that opinion) passing to and fro from the object, is worse then any Paradox, as being a plain impossibility. I shall therefore endeavour to make plain these points.

5. That the subject wherein colour and image are inherent, is not the object or thing seen.

6. That

6. That there is nothing (really) which we call an Image or Colour.

7. That the said Image, or Colour, is but an apparition unto us of the motion, agitation, or alteration, which the object worketh in the brain, or spirits, or some internal substance of the Head.

8. That as in vision, so also in conceptions that arise from the other Senses, the subject of their inherence is not the object, but the continent.

9. That Conceptions and Apparitions are nothing really, but motion in some internal substance of the Head, which motion not stopping there, of necessity must there either help or hinder the motion, which is called Vital; when it helpeth it is called Delight, Contentment, or Pleasure, which is nothing really but motion about the Heart, as Conception is nothing but motion in the Head, and the objects that cause it are called, Pleasant, or Delightful, and the same Delight, with reference to the object, is called Love; but when such motion weakneth or hindreth the vital motion, then it is called Pain, and in relation to that which causeth it, Hatred.

10. There are two sorts of pleasures, whereof one seemeth to affect the corporeal Organ of the sense, and that I call

sensual, the greatest part whereof is that by which we are invited to give continuance to our Species; and the next by which a man is invited to meat, for preservation of his individual person. The other sort of Delight is not particularly any part of the body, and is called, The Delight of the Mind, and is that which we call Joy. Likewise of Pains, some affect the Body, and are therefore called, The Pains of the Body; and some not, and those are called Grief.

CHAP.

## CHAP. III.

1. *Of the nature of the soul of Man:* 2. *Whether she be a meer Modification of the body;* 3. *or a substance really distinct:* 4. *and then whether corporeall, or incorporeall:* 5. *and of the temper of the body.*

1. HEre I am forced to speak what I have in my book called *Familar Spirit*, and it is not impertinent to my purpose; therefore if we say that the soul is a meer modification of the body, the soul then is but one universal faculty of the body, or a many faculties put together; and those operations which are usually attributed unto the soul, must of necessity be attributed unto the body: I demand therefore, To what in the body will you attribute, *spontaneous motion?* I understand thereby a power in our selves of wagging, or holding still most of the parts of our body, as our hand, suppose, or little finger: If you will say that it is nothing but the immission of the spirits into such and such Muscles, I would gladly know what does immit these spirits, and direct them so curiously; Is it themselves? or the brains? or that particular piece of

the

the brain they call the *Pine-kernel?* Whatever it be, that which doth thus immit them and direct them, must have Animadversion; and the same that hath Animadversion hath Memory and Reason also: Now I would know whether the spirits themselves be capable of Animadversion, Memory and Reason; for it indeed seemes altogether impossible; for these animal spirits are nothing else but matter very thin and liquid, whose nature consists in this, that all the particles of it be in motion, and being loose from one another, frig and play up and down according to the measure and manner of agitation in them.

2. I therefore demand, which of these particles in these so many loosly moving one from another, hath Animadversion in it? if you say that they all put together have; I appeal to him that thus answers, how unlikely it is that that should have Animadversion that is so utterly uncapable of Memory, and consequently, of Reason; for it is impossible to conceive memory competible to such a subject, as it is how to write Characters in the Water, or in the Wind.

3. If you say the brain immits and directs these spirits; how can that so freely and spontaneously move it self, or another,

ther, that hath no Muſcles? Beſides, Doctor *Culpepper* tells you, that though the Brain be the inſtrument of Sence, yet it hath no ſenſe at all of it ſelf; how then can that that hath no ſenſe direct us ſpontaneouſly and arbitrariouſly, the animal ſpirits into any part of the body? an Act that plainly requires determinate ſenſe and preception: But let the Phyſitians and Anatomiſts conclude what they will, I ſhall, I think, little leſſe then demonſtrate that the braines have no ſenſe; for the ſame in us that hath ſenſe, hath likewiſe Animadverſion; and that which hath animadverſion in us, hath alſo a facultie of free and arbitrarious Fancy and Reaſon.

4. Let us now conſider the nature of the brain, and ſee how competible thoſe alterations are to ſuch a ſubject; verily if we take a right view of this Laxe, pith, or marrow in mans head, neither our ſenſe nor underſtanding can diſcover any thing more in this ſubſtance that can pretend to ſuch noble operations, as free imagination and ſagacious collections of Reaſon, then we can diſcern in a lump of fat, or a pot of honey; for this looſe pulp that is thus wrapped up within our Cranium, is but a ſpongie and porous body, and previous, not onely to the animal

mal ſpirits, but alſo to more juice and liquor; elſe it could not well be nouriſhed, at leaſt it could not be ſo ſoft and moiſtned by drunkenneſſe and exceſſe, as to make the underſtanding inept and ſottiſh in its operations. Wherefore I now demand, in this ſoft ſubſtance which we call the Brain, whoſe ſoftneſſe implies that it is in ſome meaſure liquid, and liquidity implies a ſeveral motion of looſened parts; in what part or parcel thereof does Fancy, Reaſon and Animadverſion lie? In this laxe conſiſtence that lies like a Net, all on heaps in the water; I demand, In what Knot, Loop, or Interval thereof, does this faculty of free Fancy and active Reaſon reſide? I believe not a Doctor in *England*, nay, not Doctor *Culpepper* himſelf, were he alive, nor his men, Doctor *Freeman*, and the reſt, can aſſign me any; and if any will ſay, in all together; they muſt ſay that the whole Brain is figured into this or that repreſentation, which would cancel Memory, and take away all capacity of there being any diſtinct notes and places for the ſeveral ſpecies of the things there preſented. but if they will ſay there is in every part of the brain this power of Animadverſion and Fancy, they are to remember, that the brain is in ſome meaſure

ſure a liquid body, and we muſt enquire how theſe looſe parts underſtand one anothers ſeveral Animadverſions and notions; and if they could (which is yet very unconceivable) yet if they could from hence doe any thing toward the immiſſion and direction of the animal ſpirits into this or that part of the body, they muſt doe it by knowing one anothers minds, and by a joynt contention of ſtrength, as when many men at once, the word being given when they weigh Anchor, put their ſtrength together for the moving of that maſſie body, that the ſingle ſtrength of one could not deale with; but this is to make the ſeveral particles of the brain ſo many individual perſons; a fitter object for laughter, then the leaſt meaſure of belief.

5. Beſides, how come theſe many Animadverſions to ſeem but one to us, our minde being theſe, as is ſuppoſed? Or why if the figuration of one part of the braine be communicated to all the reſt: does not the ſame object ſeeme ſcituated both behinde us, and before us, above and beneath, on the right hand and on the left; and every way, as the impreſſe of the object is reflected againſt all the parts of the braines? but there appea-

pearing to us but one Animadversion, and one sight of things, it is a sufficient Argument that there is but one; or if there be many, that they are not mutually communicated from the parts one to another, and therefore there can be no such joynt endeavour towards one designe; whence it is manifest, that the braines cannot immit or direct these animal spirits into what part of the body they please.

CHAP.

## CHAP. IV.

1. *How a Captain was killed*: 2. *Of ſpontaneous motion*: 3. *Of the external Phænomena*: 4. *Of the nature of the Eſſence*: 5. *Of the Soul her ſelfe*: 6. *What it is*: 7. *And whether it be corporeall*, 8. *or incorporeall.*

1. NOw I muſt tell you, that the brain hath no ſenſe, and therefore cannot impreſſe ſpontaneouſly any motion on the animal ſpirits; it is no ſlight argument, that ſome being diſſected, have been found without braines: and this I ſaw, a Captain in *Chriſley*, in *Arabia*, that was accidentally kill'd by an *Alcade* and an *Arabian*; the ſtorie is pleaſant, but not pertinent to our purpoſe; but this man had nothing but a limpid water in his head, inſtead of brains; and the braines generally are eaſily diſſolvable into a watery conſiſtence, which agrees with what I intimated before. Now I appeal to any free Judge, how likely theſe liquid particles are to approve themſelves of that nature and power, as to be able by erecting and knitting themſelves together for a moment of time, to bear themſelves ſo,

as

as with one joint contention of ſtrength, to cauſe an arbitrarious obligation of the ſpirits into this or that determinate part of the body; but the abſurditie of this I have ſufficiently inſinuated already.

2. The Nerves, I mean the Marrow of them, which is the ſame ſubſtance with the brain, have no ſenſe, as is demonſtrated from a *Catalepſie*, or *Catochus*; but I will not accumulate Arguments in a matter ſo palpable. As for that little ſprunt piece of the brain, which they call the *Conacion*, that this ſhould be the very ſubſtance, whoſe natural faculty it is to move it ſelf, and by its motion and nods to determine the courſe of the ſpirits into this or that part of the body, ſeems to me no leſſe fooliſh and fabulous then the Storie of *Thomas Harrington*, *Culpeppers* man, who tells a Tale of his Maſters Ghoſt, &c. If you heard but the magnificent ſtory that is told of the little lurking Muſhrome, how it does not onely hear and ſee, but imagines, reaſons, commands the whole fabrick of the body more dexterouſly then an Indian Boy does an Elephant: what an acute Logician, ſubtil Geometrician, prudent Stateſman, skilful Phyſitian, and profound Philoſopher he is! and then afterwards by diſſection you diſcover this worker of miracles to be nothing but a

poor

poor silly contemptible Knob, or *Protuberancy*, consisting of a thin Membrane, containing a little pulpous matter, much of the same nature of the rest of the *brain*;

*Spectatum admissi risum teneatis amici!*

3. Would you not sooner laugh at it, then go about to confute it? and truly I may the better laugh at it now, having already confuted it in what I have afore merrily argued concerning the rest of the brain.

4. I shal therfore make bold to conclude, That the impresse of spontaneous motion is neither from the animal spirits, nor from the brain, &c. therefore that those operations that are usually attributed nnto the soul, are really incompetible to any part of the body; and therefore, as in the last chapter I hinted, I say, That the soul is not a meer modification of the body, but a substance distinct therefrom.

5. Now we are to enquire, Whether this substance distinct from what we ordinarily call the body, be also it self a corporeal substance, or whether it be incorporeal? If you say that it is a corporeal substance, you can understand no other then matter more subtil and tenuous then the

animal spirits themselves, mingled with them, and dispersed through the vessels and porosities of the body; for there can be no penetration of dimensions: But I need no new arguments to confute this fond conceit; for what I said of the animal spirits before, is applicable with all ease and fitnesse to this present case; and let it be sufficient that I advertise you so much, and so be excused from the repeating of the same things over again.

6. It remaines therefore that we conclude, That that which impresses spontaneous motion upon the body, or more immediately upon the animal spirits: That which imagines, remembers, and reasons, is an immaterial substance, distinct from the body, which uses the animal spirits and the brain for instruments in such and such operations. And thus we have found a spirit in a proper notion and signification, that hath apparently these faculties in it, it can both understand and move corporeal matter.

7. And now this prize that we have won will prove for our designe in this new method of Physick and Philosophy of very great consequence; for it is obvious here to observe that the soul of man is as it were ἄγαλμα Θεῦ, a compendious statue of the Deity; her substance is a solid Effigies of

of God; and therefore, as with eaſe, we conſider the ſubſtance and motion of the vaſt Heavens on a little ſphere, or Globe, ſo we may with like facility contemplate the Nature of the Almighty in this little Model of God, the ſoul of man, enlarging to infinity what we obſerve in our ſelves when we transfer it unto God, as we doe imagine theſe Circles which we view on the Globe, to be vaſtly bigger while we fancy them as deſcribed in the Heaven.

8. Wherefore we being aſſured of this, That there is a ſpiritual ſubſtance in our ſelves, in which both theſe properties doe reſide, *viz.* of the underſtanding, and of moving the corporeal matter; let us but eulage our minds ſo as to conceive as well as we can of a ſpiritual ſubſtance that is able to move and actuate all matter whatſoever, never ſo far extended, and after what way and manner ſoever it pleaſe, and that it hath not onely the knowledge of this or that particular thing, but a diſtinct and plenary cognizance of all things; and we have indeed a very competent apprehenſion of the nature of the eternal and inviſible God, who, like the ſoul of man, does not indeed fall under ſenſe, but does every where operate ſo, that his perſon is eaſily to be gathered from what is diſcovered by our outward ſenſes.

## CHAP. VI.

*Of Plants, that the meer motion of the matter may do something, yet it will not amount to the production of Plants. That it is no botch in Nature, that some* Phænomena *be the results of Motion, others of substantial forms. That beauty is not a meer fancy, and that the beauty and vertue of* Plants *is an Argument that they are made for the use of our bodies from an intellectual principle.*

1. HOw weak is Man, if you consider his nature, what faculties he hath, and in what order he is in respect of the rest of the Creatures? And indeed, though his body be but weak and disarm'd, yet his inward abilities of Reason, and artificial contrivance, is admirable, both for finding out those secret Medicines, which God prepared for the use of Man, in the Bowels of the Earth, of Plants and Minerals

2. And first of Vegetables, where I shall touch only these four Heads, their Form and Beauty, their Seed, their Signatures, and their great use, as well for Medicines as sustenance; and that we may the better understand the advantage we have in this

this closer contemplation of the works of Nature, we are in the first place to take notice of the condition of the substance, which we call matter, how fluid and slippery, and undeterminate it is of it self; or if it be hard, how unfit it is to be changed into any thing else; and therefore all things rot into a moisture before any thing can be generated of them, as we soften the wax before we set on the seal.

3. Now therefore, unless we will be foolish, as because the uniform motion of the Air, or some more subtil corporeal Element, may so equally compress or bear against the parts of a little vaporous moisture, as to form it into round drops (as we see in the dew, and other experiments) and therefore because this more rude and general motion can do something, to conclude that it does all things: We must in all reason confess, that there is an eternal Mind and Vertue, whereof the matter is thus usefully formed and changed.

4. But meer rude and undirected motion, because naturally it will have some kind of results, that therefore it will reach to such as plainly imply a wise contrivance of counsel, is so ridiculous a *Sophisme*, as I have already intimated, that it is more fit to impose upon the inconsiderate souls

of fools and children, then upon men of mature Reason, and well exercised in Philosophy, or the grave and well practised, *seraphically illuminated Rosie Crucians.* Admit that Rain, and Snow, and Wind, and Hail, and Ice, and Thunder, and Lightning, and a Star I mention for example, that may be let in amongst Meteors, by some called *Hellens Star*, and is well known at Sea, I have seen it melt Copper Vessels aboard a ship; it cometh of an heap of such vapours as are carried by violent cross Winds up from the Earth; and such like Meteors may be the products of heat and cold, or of the motion and rest of certain small particles of the matter; yet that the useful and beautiful contrivance of the Branches, Flowers, and Fruits of Plants should be so too, (to say nothing yet of Minerals, and the bodies of men) is as ridiculous and supine a collection, as to infer, That because meer heat and cold does soften and harden Wax, and puts it into some shape or other, that therefore this meer heat and cold, or motion and rest, without any art and direction, made the *Silver Seal* too, and graved upon it so curiously some Coat of Arms, or the shape of some Bird or Beast, as an Eagle, a Lyon, *&c.* nay indeed this inference is more tolerable far then the other; these effects

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Art being more easie, and lesse noble then those other of Nature.

5. Nor is it any deficiency at all in the works of Nature, that some particular *Phænomena* be but the easie results of that general motion communicated unto the matter from God; others the effects of more curious contrivance, or of the Divine Art, or Reason (for such are the λόγοι σπερματικοὶ, the *Rationes Seminales*) incorporated in the Matter, especially the Matter it self being in some sort vital, else it would not continue the motion that it is put upon, when it is occasionally this or the other way moved; and besides the Nature of God being the most perfect fulness of life that is possibly conceivable, it is very congruous, that this outmost and remotest shadow of himself, be some way, though but obscurely vital: Wherefore things falling off by degrees from the highest perfection, it will be no uneven or unproportionable step, if descending from the top of this utmost Creation, *Man*, in whom there is a more fine conception, or reflexive Reason, which hangs on, as every man hath so much experience as to have seen the Sun, and other visible Objects, by reflexion in the Water and Glasses, and this as yet shall be all I will say for this reason; I will give you more then I pro-

miſed in the Contents, by four Propoſitions concerning the nature of Conceptions, and they ſhall be proved; and alſo of the main deception of Senſe, that Colour and Image may be there where the thing ſeen is not: But becauſe it may be ſaid, That notwithſtanding the Image in the Water be not in the object, but a thing meerly phantaſtical, yet there may be colours really in the thing it ſelf; I will urge further this experience, That divers times men ſee directly the ſame object double, as two Candles for one, which may happen from diſtemper, or otherwiſe without diſtemper if a man will; the Organs being either in their right temper, or equally diſtempered, the Colours and Images in two ſuch Characters of the ſame thing, cannot be inherent therein, becauſe the thing ſeen cannot be in two places.

6. One of theſe Images therefore is not inherent in the Object; but the ſeeing, the Organs of the ſight are then in equal temper or diſtemper; the one of them is no more inherent then the other, and conſequently, neither of them both are in the Objects, which is the firſt propoſition mentioned in the precedent number.

7. Secondly, that the Image of any thing by reflexion in a Glaſs, or Water,

or

or the like, is not any thing in, or behind the Glass, or in, or under the Water, every man may grant to himself; which is the second Proposition of *Des Cartes*.

For thirdly, we are to consider, first, That every great agitation or concussion of the brain (as it happeneth from a stroke, especially if the stroke be upon the eye) whereby the Optick Nerve suffereth any great violence, there appeareth before the Eyes a certain light, which light is nothing without, but an apparition only; all that is real being the concussion or motion of the parts of the Nerve; from which experience we may conclude, That apparition of light is really nothing but motion within. If therefore from Lucid bodies there can be derived motion, so as to affect the Optick Nerve in such manner as is proper thereunto, there will follow an Image of light somewhere in that line, by which the motion was at last derived to the eye, that is to say, in the Object, if we look directly on it, and in the Glass or Water, when we look upon it in the line of reflexion, which in effect is the third Proposition, namely, That image and colour is but an apparition to us of that motion, agitation, or alteration, which the object worketh in the brain, or spirits, or some internal substance in the head.

4. But

4. But that from all lucid, shining, and illuminate bodies, there is a motion produced to the eye, and through the eye, to the Optick Nerve, and so into the Brain, by which the apparition of light or colour is effected, is not hard to prove. And first, it is evident that the Fire, the only lucid body here upon Earth, worketh by motion equally every way, insomuch as the motion thereof stopped or inclosed, it is presently extinguished; and no more fire. And further, that that motion whereby the fire worketh is dilation and contraction of it self alternately, commonly called Scintillation, or glowing, is manifest also by experience; from such motion in the fire must needs arise a rejection, or casting from it self off that part of the medium which is contiguous to it, whereby that part also rejecteth the next, and so successively one part beateth back another to the very eye, and in the same manner the exteriour part of the eye presseth the interiour (the Laws of refraction still observed.) Now the interiour coat of the eye is nothing else but a piece of the Optick Nerve, and therefore the motion is still continued thereby into the Brain, and by resistance or re-action of the Brain, is also a rebound into the Optick Nerve again, which we not conceiving as

as motion or rebound from within, do think it is without, and call it Light, as hath been already shewed by the experience of a stroke: We have no reason to doubt that the Fountain of Light, the Sun, worketh by any other wayes then the Fire, at least in this matter: And thus all vision hath its original from such motion as is here described; for where there is no light, there is no sight; and therefore colour must be the same thing with light, as being the effect of the lucid bodies, their difference being only this, That when the light cometh directly from the Fountain to the eye, or indirectly by reflexion from clean and polite bodies, and such as have not any polite bodies, and such as have not any particular motion internal to alter it, we call it light; but when it cometh to the eye by reflexion, from uneven, rough, and course bodies, or such as are affected with internal motion of their own that may alter it, then we call it Colour; colour and light differing only in this, that the one is pure, and the other perturbed light; by that which hath been said, not only the truth of the third Proposition, but also the whole manner of producing light and colour is apparent.

5. As colour is not inherent in the object,

ject, but an effect thereof upon us, caused by such motion in the object, as hath been described; so neither is sound in the thing we hear, but in our selves; one manifest sign thereof, is, that as man may see, so also he may hear double and trebie by multiplication of Ecchoes, which Ecchoes are sounds as well as the Original; and not being in one and the same place, cannot be inherent in the body that maketh them; nothing can make any thing which is not in it self; the Clapper of a Bell hath no sound in it, but motion, and maketh motion in the internal parts of the Bell; so the Bell hath motion and not sound, that imparteth motion to the air; and the air hath motion, but not sound; the Air imparteth motion by the Ear and Nerve unto the Brain; and the Brain hath motion, but not sound; from the Brain it reboundeth back into the Nerves outward, and thence it becometh an Apparition without, which we call sound. And to proceed to the rest of the Senses, it is apparent enough, that the smell and taste of the same thing are not the same to every man, and therefore are not in the thing smelt or tasted, but in the men; so likewise the heat we feel from the fire is manifestly in us, and is quite different from the heat which is in the fire; for our heat

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is pleasure or pain, according as it is great or moderate; but in the cool there is no such thing: By this the last is proved, *viz.* that as in vision, so also in conceptions that arise from other Senses, the subject of their inherence is not in the Object, but in the Sentinent: And from hence also it followeth, that whatsoever accidents or qualities our Senses make us think there be in the world, they be not there, but are seeming and Apparitions only; the things that really are in the world without us, are those motions by which these seemings are caused; and this is the great deception of sense, which also is to be by sense corrected: for as sense telleth me, when I see directly, that the colour seemeth to be in the object; so also sense telleth me, when I see by reflection that colour is in the object. But now I am out of the way from the outward Creation of Man, in whom there is a principle of more fine and reflexive reason, which hangs on, though not in that manner, in the more perfect kind of Brutes, as sense also (loth to be curbed with too narrow compass) layes hold upon some kind of Plants, as in those sundry sorts of *Zoophyta*, but in the rest there are no further footsteps discovered of an animadversive form abiding in them; yet there be the effects of an inadvertent form

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(λόγοι ἔνυλοι) of materiated or incorporated Art or seminal Reason; I say, it is no uneven jot to pass from the more faint and obscure example of Spermatical life, to the more considerable effects of general Motion in Minerals, Metals, nor yet to say any thing of the Medicines extracted, mortified, fixt, dissolv'd, and incorporated with their proper Veagles, because we have intended it our last business, to return to Minerals, Metals, and sundry Meteors, whose easie and rude shapes have no need of any particular principle of life, or Spermatical form distinct from the rest, or motion of the particles of the matter.

10. But there is that curiosity of form and beauty in the more noble kind of Plants, bearing such a sutableness and harmony with the more refined sense and sagacity of the soul of Man, that he cannot choose (his intellectual touch being so sweetly gratified by what it deprehends in such like objects) but acknowledge that some hidden cause, much a kin to his own nature that is intellectual, is the contriver and perfecter of these so pleasant spectacles in the world.

Nor is it at all to the purpose to object, that this business of *Beauty* and comelinesse of proportion is but a conceit, because some men acknowledge no such thing, and

all

all things are alike handsome to them, who yet notwithstanding have the use of their eyes as well as other folks; for I say, this rather makes for what we aim at, that *Pulchritude* is conveyed indeed by the outward sences unto the soul, but a more intellectual faculty is that which relishes it; as an *Astrological*, or better, a *Geometrical Scheam* let in by the eyes, but the *Demonstration* is discern'd by *Reason*: And therefore it is more rational to affirm, that some intellectual principle was the Author of this *Pulchritude* of things, then that they should be thus fashioned without the help of that principle: And to say there is no such thing as *Pulchritude*, and some say, there is no *way to felicity*: The first, I answer, is, because some mens souls are so dull and stupid. The first cannot relish all objects alike in that respect: The second knows not *Happiness*, nor the *way to long Life*, nor the *means to Health*, nor how to *return from Age to Youth*, &c. which is as absurd and groundless, as to conclude there is no such thing as *Reason* and *Demonstration*, because a natural fool cannot reach unto it. But that there is such a thing as *The Holy Guide*, *Long life*, and a certain way to *Health*, not as yet known in *England*, I will demonstrate: *The way to Health* I shall shew you anon in this Book,

the

the reſt in another Part, as I promiſed you.

12. Now that there is ſuch a thing as Beauty, and that it is acknowledged by the whole generations of men, to be in Trees, Flowers, and Fruits, and the adorning of buildings in all Ages, is an example, and undeniable teſtimony; for what is more ordinary with them, then taking in flowers and fruitage for the garniſhing of their work? Beſides, I appeal to any man that is not ſunk into ſo forlorne a pitch of Degeneracy, that he is as ſtupid to theſe things as the baſeſt of Beaſts, whether for example, a rightly cut *Tetraedrum*, *Cube* or *Icoſaedrum*, have no more *Pulchritude* in them, then any rude broken bone lying in the field or high-wayes: Or to name other ſolid Figures, which though they be not regular properly ſo called, yet have a ſetled Idea, and Nature, as a *Coue*, *Sphere*, or *Cylinder*, whether the ſight of theſe do not gratifie the minds of men more, and pretend to more elegancy of ſhape, then thoſe rude cuttings or chippings of Free-ſtone that fall from the Maſons hands, and ſerve for nothing but to fill up the middle of the wall, and ſo to be hid from the eyes of Man for their uglineſs: And it is obſervable, that if Nature ſhape any thing near this *Geometrical* accuracy, that we take notice

notice of it with much content and pleasure, as if it be but exactly round, as there be abundance of such stones upon *Mesque*, a hill in *Arabia*; I have seen them there, ordinarily Quinquangular, and have the sides parallels, though the Angels be unequal, as is seen in some little stones, and in a kind of Alabaster found here in *England*, and other pretty stones found upon *Bulverton-hill* near *Sidmouth* in *Devonshire*, and near *Stratford* upon *Avon*; and in *Tyms Grove* at *Colton*, and at *Tardebick*, *Stony-hill*, the *Shawes* and *Quarry* Pit, *Hazle-hill*, and *Ash-hill* in *Warwickshire*, are found such stones that grow naturally carved with various works, some with Roses, others with Lions, Eagles and all manner of delightful works; these stones, I say, gratifie our sight, as having a nearer cognation with the soul of man that is rational and intellectual, and therefore is well pleased when it meets with any outward object that fits and agrees with those congenite Ideas her own nature is furnished with: For *Symmetry*, *Equality*, and *Correspondency* of parts, is the discernment of Reason, not the object of Sense, as I in our *Harmony of the World* have in another place proved.

13. Now therefore it being evident, that there is such a thing as *Beauty*, *Sym-*

*metry*, and *Comlineſs* of proportion (to ſay nothing of the delightful mixture of colours, and that this is the proper object of the Underſtanding and Reaſon; for theſe things be not taken notice of by the Beaſts) I think I may ſafely infer, that whatſoever is the firſt and principal cauſe of changing the fluid and undetermined Matter into ſhapes ſo comely and ſymmetrical, as we ſee in flowers and trees, is an underſtanding Principle, and knows both the nature of man, and of thoſe objects he offers to his ſight in this outward and viſible world, and would have man ſearch and find out thoſe ſecrets by the which he might keep his body in health many hundreds of years, and at laſt find the way our *Holy Guide* leadeth; for theſe things cannot come by chance, or by a Multifarious attempt of the parts of the matter upon themſelves; for then it were likely that the ſpecies of things, though ſome might hit right, yet moſt would be maimed and ridiculous; but now there is not any ineptitude in any thing, which is a ſign that the fluidneſs of the matter is guided and determined by the overpowring counſel of an eternal mind.

14. If it were not needleſs, I might inſtance in ſundry kinds of flowers, herbs, and

and trees; but these objects being so obvious, and every mans fancy being branched with the remembrance of *Roses*, *Marigolds*, *Gilliflowers*, *Pionies*, *Tulips*, *Pansies*, *Primroses*, *Ferneflowers and seed*, *Orange flowers*, the leaves and clusters of the Vine, *&c.* Of all which you must confess, that there is in them beauty, and symmetry, and use in Physick, and grateful proportion; I hold it superfluity to weary you with any longer induction, but shall pass on to those considerations behind, of their seed, signature and usefulness, and shall pass through them very briefly, and then I shall come to mineral Medicines; these observables being very necessary first to be known by way of an Introduction, and as ordinary and easily Intelligible; but for your better instruction in the understanding of this Book, read the *Harmony of the World*, and the *Temple of Wisdome*. You must remember our design is to prove both the Theory and Practick Parts of these Mysterious Truths.

## CHAP. VII.

1.2.3.4.5. *Of the Seeds*: 6.7.8. *and Signatures of Plants*: 9.10.11. *And wherefore God made them.*

1. EVery plant hath its ſeed; *Roſie Crucians* therefore ſay there are ſecret Myſteries lie hidden in them, which ſhould be our delight to find out; for Divine Providence made all good for the uſe of man: And this being no neceſſary reſult of the motion of the matter, as the whole contrivance of the plant indeed is not; and it being of great conſequence that they have ſeed for the continuance of propagation of their whole ſpecies, and for the gratifying of mans Art alſo, induſtry and neceſſity (for much of Husbandry and Gardening lies in this) it cannot but be the act of Counſel to furniſh the ſeveral kinds of Plants with their ſeed, eſpecially the earth being of ſuch a nature that though at firſt for a while it might bring forth all manner of Plants, (as ſome will have it alſo to have brought forth all kinds of Animals) yet at laſt it would grow ſo ſluggiſh, that without the advantage of thoſe ſmall compendious princi-

principles of generation, the Grain of seed would yield no such births, no more then a Pump grown dry will yield any water, unless you pour a little water into it first, and then for so many Basons full, you may fetch up so many Tankards full.

2. Nor is it material to object, that stinking weeds and poisonous plants bear seed too, as well as the most pleasant and useful; for even those stinking Weeds and poisonous Plants have their use in *Rosie Crucian Medicines*, as you shall know hereafter; besides our common Physick-mongers often use them as their fancy guides them, grounded upon no other reason then woful and deadly experience; sometimes the industry of man is exercised by them, to weed them out where they are hurtful; which reasons, if they seem slight, let us but consider, that if humane industry had nothing to conflict and struggle with, the fire of mans spirit would be half extinguished in the flesh, and then we shall acknowledge that that which I have alledged, is not so contemptible nor invalid.

3. But secondly, Who knowes but it is so with poysonous Plants, as vulgarly is fancied concerning Toads, and other poisonous Serpents that lick the Venome

from off the earth? So poisonous Plants may well draw to them all the maligne Juice and nourishment, that the other may be more pure and defecate, as there are Receptacles in the body of man; and Emunctories to draine off superfluous Choler and Melancholy, &c.

4. Lastly, It is very well known by them that know any thing in Nature and Physick, That those Herbs that the rude and ignorant world call Weeds, are the materials of very *soveraign Medicines*; that *Aconitum Hyemale*, or *Winter Woolfs bain*, that otherwise is rank poison, is reported to prevail mightily against the biting of Vipers, Scorpions, and mad Dogs, which Sir *Christopher Heydon* assenteth unto; and that that Plant that beares death in the very name of it, *Solanum Lethiferum*, prevents death by procuring sleep, if it be applied in a Fever; nor are those things to be deemed unprofitable, say the *Rosie Crucians*, whose use our heavy ignorance will not let us understand; but they will teach us as followeth.

5. We come now to the Signatures of Plants, which indeed respects us more properly and adæquately then the other, and is a key (as the *Rosie Crucians* say) to enter man into the knowledge and use of the Treasures of Nature; I demand, therefore,

therefore, Whether it be not a very easie and genuine inference from the observing that several herbs are marked with some mark or sign that intimates their vertue, what they are good for; and there being such a creature as Man in the World, that can read and understand these signes and characters; hence to collect that the Author both of man and them, knew the nature of them both; and besides Divine providence would onely initiate and enter mankid in the useful knowledge of her Treasures, by the Seraphical illuminated *Rosie Crucians*, leaving the rest to imploy the vulgar that they might not be idle; for the Theatre of the world is an exercise of mans wit, and therefore all things are in some measure obscure and intricate; that the sedulity of that divine spark, the soul of man, may have matter of conquest and triumph, when he hath done bravely by a superadvenient assistance of God.

6. But that there be some plants that bear a very eminent signature of their nature and use, for example, *Capillus veneris*, *Polytrichon*, or *Maidenhaire*; the Lye in which it is sodden or infused, is good to wash the head, and make the hair grow in those places that are bare; the decoction of Quinces, which are a downy and hairy

Fruit, is acconnted good for the fetching again hair that hath been fallen by the *French Pox*; the leaf of *Balm*, or *Allelujah*, or *Wood-sorrel*, as also the roots of *Anthora*, represent the heart in figure, and are *Cardiacal*.

7. *Walnuts* bear the whole signature of the head; the outward green *Cortex* answers to the *Pericranium*, and a Salt made of it is singular good for Wounds in that part, as the Kernel is good for the Brains, which it resembles.

*Umbelicus Veneris* is powerful to provoke Lust, as Doctor *Culpepper* affirmes; as also your several sorts of *Satyrions*, which have the evident resemblance of the general parts upon them; *Aron* especially, and all your *Orchisses*, that they have given names unto, from some beast or other, as *Cynosorchis*, *Orchis*, *Miodes*, *Tragorchis*, *&c.* the last whereof notorious for its Goatish smel, and Tufts not unlike the beard of that lecherous Animal, is of all the rest the most powerful incentive to lust.

8. The leaves of *Hypericon* are very thick pricked, or pointed with little holes, and it is a singular good Wound-herb, as useful also for de-obstructing the pores of the body.

9. *Scorpioidhes*, *Echium*, or *Scorpions grass*, is like the crooked taile of a *Scorpion*; and

*Ophioglossum*

*Ophioglossum*, or *Adders Tongue*, hath a very plain and perfect resemblance of the Tongue of a Serpent; as also *Ophioscorodon* of the entire head and upper parts of the body; and these are all held very good against poison, and the biting of Serpents; & generally all such plants as are speckled with spots like the skins of Vipers, or other venomous creatures, are known to be good against the stings or bitings of them, and are powerful objects against poyson.

10. Thus did Divine Providence by natural Hieroglyphicks, read short Lectures to the rude wit of vulgar man; others of the *Seraphically illuminated Fraternity* being entred, and sufficiently experienced of these, found out the rest, it being very reasonable that other hearbs that had not such signatures, might be very good for Medicinal uses, as well as they that had.

11. *Rosie Crucians* have quickned and actuated their Phlegmatick natures to more frequent and effectual *venery*; for their *long lives*, *health*, and *youthfulness*, shews they were not very fiery, to say nothing of their *happiness*, *knowledge*, *riches wisdome* and *vertue*, because I have in this Treatise spoken of it largely.

CHAP.

## CHAP. VIII.

1, 2. *Of the usefulness of Plants:* 3, 4. *And of the Works of God.*

1. YOu shall now briefly take notice of the usefulness and profitableness of Plants, both for Physick and Food, and then pass on to the consideration of the inspired *Rosie Crucians*, what their Medicines are: As for the common uses of Plants Herbals teach you something; but I refer you to the *singular Medicines of RosieCrucians* in my Book of *The Harm. of the World*; l. 2. for the salvation of your health; Animals know as much by instinct and nature; and that which is most observable here is this, That brute Beasts know as much as many Physicians do that are taught by Herbals only; and these deny the Power of God in the works of Nature, and the power of Nature in the skill of Man, that it should be impossible to make *Trees bear fruit in December, and Apple-trees to grow, to blossom, and bear Apples, contrary to kind, in March.*

2. Beasts have knowledge in the vertue of Plants as well as Men; for the Toad being overcharged with the poyson of the Spider,

Spider, (as is well known) hath recourse to the Plantane-leaf. The Weasel, when she is to encounter the Serpent, arms her self with eating of Rue. The Dog, when he is sick at the stomack, knows his cure, falls to his grass, vomits, and is well. The Swallows make use of *Celandine*, the Lennet of *Euphragia*, for the repairing of their sight. And the Asse, when he is oppressed with melancholy, eats of the herb *Asplenium*, or *Miltwast*, and so eases himself of the swelling of the Spleen. The Raven makes use of *Cinquefoyle* for the prolongation of his life, to sometimes six or seven hundred years; and therefore I think it is, that the *Rosie Crucians* prescribe the oyl of Ravens, Swallows, and Harts, for the use of man to annoint himself, to continue his fresh and wel-complexioned body from wrinkles and lameness: and *Dictamnum Cretense* is much used, as I told you in my *Wise mans Crown*, and *Temple of Wisdome*: *Cretian Dittany* cures Wounds of what nature soever.

Which thing I conceive no obscure indagation of Providence; for they doing that by instinct and Nature, which Men, who have free Reason, cannot but acknowledge to be very pertinent and fitting, nay such, that the skilfullest Physitian will approve and allow; and these Creatures

tures having no such reason and skill themselves as to turn Physitians, it must needs be concluded by vertue of that principle that contrived them, and made them of that nature they are, enabled them also to do these things.

3. Let us now consider the Fruits of the Trees, where I think it will appear very manifestly, that there was one *worker of Miracles, and inspirer of Rosie Crucians*; I might now reach out to Exotick Plants, such as the Cinnamon-tree, the Balsome-tree, and the Tree that bears the Nutmeg, invelopped the Mace, as also the famous Indian Nut-tree, which at once (as the *Rosie Crucians* say) affords almost all the necessaries of life; for if they cut but the Twigs at Evening, there is a plentiful and pleasant juice comes out, which they receive into Bottles, and drink instead of Wine, and out of which they extract such an *Aqua vitæ*, as is very soveraign against all manner of sicknesses; the branches and boughs they make their Houses of, and the body of the tree being very spungy within, though hard without, they easily contrive into the frame and use of their *Canoes*, or *Boats*; the kernel of the Nut serves them for bread and meat, and the shells for cups to drink in; and indeed they are not meer empty cups, for there is found a delicious

delicious cooling milk in them; besides, there is a kind of hemp that incloses the Nut, of which they make Ropes and Cables, and of the finest of it Sails for their ships; and the Leaves are so hard and sharp pointed, that they easily make Needles or Bodkins of them for stitching their Sails, and for other necessary purposes; and that Providence may shew her self benign as well as wise, this so notable a Plant is not restrain'd to one Coast of the World, as the *East Indies*, but is found in *Affrica*, *Arabia*, and in all the Islands of the *West Indies*, as *Hispaniola*, *Cuba*, where our men are victorers, and several other places of the new-found World.

4. But I thought fit to insist upon these things by way of Proof and Instruction, but to contain my self within the compass of such objects as are necessary for our knowledge, and familiarly and ordinarily before our eyes, that we may the better (these things understood) take occasion from thence to demonstrate the *Rosie Crucian* way to health, and their ordinary Medicines which to us are not yet known, &c.

CHAP.

## CHAP. IX.

1. *The* Rosie Crucian *way how to get health.* 2. *The causes why we eat food.* 3. *Of the first nature of the World.* 4. *A measure of raw and temperate meat:* 5. *And the cause of the fiery, and scummy Gall,* 6. *and needless muddy bowels the Milt;* 7. *Nature careless of making the reins of Urine drawers;* 8. *drinkless Animals have none at all.* 9. *How to cleanse your self from these idle Bowels,* 10. *and avoid all Diseases.*

1. DO you not consider the weakness of man, what faculties he hath, and in what order he is in respect of the rest of the Creatures; *Rosie Crucians* observe, though his body be weak and disarmed, yet his inward abilities of reason, and artificial contrivance is admirable; he is much given to search out the *Medicinal vertues* of *Plants*, *Wights*, and *Minerals*, and hath found out those that were of so present and great consequence, as to be Antidotes against poyson, that would so quickly have dispatched mankind; it were good for us to demonstrate the *Rosie Crucian* Medicines, now our *Land is afflicted with a sickness called the new Disease, of which all*

*all sorts die*, without remedy, for none as yet have prescribed a *Medicine*; *for young men* that desire to live, and for old men that wish for health, without which no life is sweet and savory; then let us bend our selves to cure our brethren first, and endeavour to shew the means (besides the common Collegian Doctors drenches, or *Culpepers* way,) how every man may get and keep his health, that is something strange, but a vowed truth; the consent and equal (I mean agreeable to kind) temper and dulling our four first beginnings, the staffe of our bodies; for if this knot be broken, and they loose towards their former liberty, they wax proud and strong, and fight; for their nature is together by the ears, and put us to pain, and lets the rule of nature, and this they call the disease.

2. Then to handle one at once, as our manner is, and will keep our custome still, to keep our health and body in temper, seems no such matter to me as the world would make it, even plainly impossible, when I know all the wayes and entries to let in diseases and distempers of the body, may by small heed be stopped and fenced.

3. We must needs draw breath and eat meat; for the cause I shall speak of it in its

its place; and as this is not all clear and agreeable, so *Nature* hath her leavings; and again, *labour* and *rest* are needful, and perhaps we cannot chuse but be moved in mind with joy, grief, fear, hope, and such like passions, though the *Stoicks* deny necessity, saith *Des Cartes*.

4. By so many wayes and gates diseases may enter, if they be not well watched and looked unto, which may be done in reason, and hath been done often, as they assure us that have lived long without all diseases and sicknesses, as *John Harding* relates of a Minister, called *John Macklaine*, to have continued for these fivescore years last past together in health, and after his hair, teeth, eyes and flesh renewed, and became young again; and such like stories are to be found enough, if we might stay to seek them; some are contented for all but air and meat, but these say they have often seeds of diseases lye hid in them, unable to be foreseen or prevented, as we find those meats that make the finest shew (as Wine, and Sugar, and such enticing baits) to have hid in them most hateful diseases and dregs in the bottom; so the air, when it seems the best and highest, yet is sometimes infected and poysoned with venomous breath, sent out and thrust into it, either from below, or from the Stars

Stars of Heaven, and as the cause is hidden and unknown to us, so the hurt impossible to be avoyded and prevented.

5. If I list to let my speech run at large, especially in other mens grounds, I could find that that Division is false; first, ( to come to meat anon ) and then if it were true, yet the cause of that infection not unable to be foreseen and warded; but I am so sorry for the fault above, that I can the better take heed hereafter; yet methinks it is a grief to hear the harmless and glorious divine things above, so defaced with slander, and no man makes answer for them.

6. Gentle Reader, be pleased to stay a little; If the *Stars* have no light, and so no power but from the *Sun*, that most wholsome and prosperous creature, then they hurt him most wrongfully, and reprove themselves very rightly. And again, if they be but a piece of the finer part, and first nature, as it were, of the World, as I have shewed in my Book of *The Temple of Wisedome*, then they be the wholsomest things in the World, so far be they from poysoned slander: And so let their Lights be never so grosly mingled in their meetings, and thereby that State of the Weather changed suddenly, and from thence our bodies troubled and turned into Di-

seases, because they were not prepared and made ready for it, yet the things are good and prosperous; and by knowledg of Astrology, or influences of the Planets, and races of the Stars, we may prepare our selves, and prevent all, if we cannot have that happiness to converse with our *Guardian Genius.* Now for lower reflection, it is not worth the answering, when there is so much waste ground in the World; then let us pass over to that other *Breach*; may we not shun the leaving baits in our Dyet, and take such meat as is most temperate and near our Nature, and then dress the same after the most kindly and wholsome manner, seasoning it well with labour, mirth and sleep?

7. And to be plain, I have shewed in another part of this Treatise of mine, so much noted by our Writers, what a jewel of health it were to use all raw and temperate meat, or because we be wise and vertuous, and this Dyet would perhaps change our Nature of fire, but like *Philosophers* a quite contrary way, taking the best, whenas none is lost, and leaving worst, which is that we now take, a Way I say, to strip of all grossness and foulness of bodies, the only hurt of themselves, and is the Food of all Diseases.

8. I

8. I will tell you another way which you will think ſtrange, but you ſhall find it true, if the meat be temperate, as I bid you chuſe it, there is no hurt can come thereby, (if you keep meaſure in your ſelves) ſave from your leavings; theſe in ſo clear a Dyet firſt will be very few; but if you would be ruled by my *Counſel which Nature taught me*, thoſe few ſhould never hurt you.

9. Of all the Leavings in the body, there are three which the liver maketh moſt troubleſome unto us (for the reſt are eaſily diſpatched) a light and eaſie, or rather a *fiery* (as ſome call it) *Choler*; a cold and heavy mud, called *Melancholly*; and the third is *Urine*, which I will treat of in the next Chapter, but thoſe two the worſer; and this fault is not in themſelves, but all by reaſon of the needleſs and hurtful bowels in our bodies, (as the Seeds-man uſeth to ſow good and bad together) which being of the ſame kind and quality with thoſe humors, do draw and pull them ſtill unto them (as all other parts and things do) for their Food and nouriſhment; and ſo by the narrow paſſages too and fro, their greedineſs in pulling and holding, and a hundred ſuch meanes, ſubject to great miſ-

chances, have brought in as many mischiefs, whereas Nature the great expeller of her unlike, and Enemies, if she had free choice and liberty, would otherwise with ease, and without hurt, expel those Leavings, especially so small a number of the better sort in so clean a Dyet, nay, set the malice of those parts, ( those parts are *Milt*, *Gall*, and *Reins* ) if there be not sufficient store of other foul meat at hand, like a poysoned or a purging Medicine, they use to draw good Juices, and to make Food of them; what is not manifested in this chapter, shall methodically be demonstrated in the ensuing, for I intend to be serious in this part of my Book, and will shew you what Nature taught me.

CHAP.

## CHAP. XI.

1. *Rosie Crucian Medicines made plain by examples, and those are above controlement.* 2. *That the wet Sun-beams declare some fine and forrain fatness to nourish mankind.* 3. *How to live twenty yeers without Food, as many creatures do.* 4. *Use and Custom a second Nature.* 5. *The Bird called Manuda Diaca, and the singing Dog.* 6. *That the Camelion never eats food.* 7. *An experienced Medicine, and how to apply it with Paracelsus, and the Rosie Crucian new Art of Healing.*

1. OF *Aristotle* it is reported, That he is the witty Spye of Nature, and as if he had been made in this matter, he shews the need and use of the greater Entrails and Bowels of *Wights*, and saith very truly and wisely. The Heart and Liver as the spring of Life and Food, be needful for all *Wights*, adding to the hotter one the *Brain* to *cool*, and the *Lights* to clense the *Heat*, staying there as if he thought the other three unprofitable; nay for one of them in the same Book, (I say) telling the stories of of the Hart and Camel, and giving the

reason why they be both so swift, healthful, long-liv'd and other good propertions above the rest enfeoffed, vouched in plain terms, the want of the fiery and scummy Gall, as a great Enemy to them, for the Milt that muddy Bowel, that it may be left out as needless in the bodies of the better creatures. The Meadows near *Cortina* and *Maggadore* declare when by a strange and hidden vertue they bereave the Beasts thereof that graze upon them, of it; the Herb is called *Asplenium*, as I told you in the preceding Chapters, nay, that the Milt is not only idle, but hurtful, which all experience, even in our selves, hath taught it.

2. The *Turks* light Footmen, (I say, which I know not by what example unless it were the want of the same in the Camel, making the Beast able to travel an hundred miles a day, and so without drink fifteen dayes together) being in their childhood purged of their Milt, prove thereby the most light, swift, sound and lasting Footmen in the World.

3. As for the veins of Urine-drawers, as drinkless creatures have none at all, so some men have but one of them, as if nature passed not to make any at all; if we could forbear our drink (as these Beasts do by kind, and some men by custom)

cuſtom) we might the better ſpare them, and avoid many miſchiefs in our bodies.

4. Therefore the odd man, *Paracelſus*, I know not by what light, if not of the *Roſie Croſs*, (caſt in I think from Seraphical illumination) not only ſees theſe faults, but alſo finds ways to amend them, and to cut the miſchiefs off all theſe three noyſome parts, not with any yeilding Craft, but with *Roſie Crucian* divine kind of Healing, with *Aurum potabile*, &c. ſo that to avoid all diſeaſes that ſpring of the Leavings, take of *Aurum potabile* one ounce; one pound of the Oyle of Ravens; two round of *Miltwaſt*, or *Aſplenium*, a handful of *Cinkefoyle*, of *Dictamnum Cretenſe*, *Ophioglossum* and *Scorpiodes*, *Echium*, of each a like quantity, and obſerve the Aſcendent and his Lord; and the Moon, and Lord of the ſixt, at your diſcretion, and take the quantity of a Walnut every night and morning, and anoynt the face and hands, and (if you will) the reſt of the body: *Roſie Crucians* have other healing and yeilding Medicines; you ſhall know them in their places; this is ſuch an experienced Medicine, that you know where to find it; I need not ſhew you to put out the ſway and power of theſe idle bowels, or perhaps

haps it should not need, and in a stock that easeth our clean Dyet Nature her self as she doth in those Meadows, by other creatures, would also quite raze and dispatch them within a few generations.

5. But I will go further, Hear a *Rosie Crucian* new and unheard of opinion, and yet let not your judgement run before you see good reason; *What if we could fast for ever, and live without all food?* might not all hurt and danger of meat be then forestalled? if other *Creatures*, whose life hangeth upon the same hold, by the sufferance, nay by the commandement *of God* and *Nature*, do last for ever, there is no *Reason* but the same *common Nature* will at last suffer it in us; Let us see. And to step over the *Camelion*, because it is a *Cold* and *bloodless Creature*; what say we to a *Bird* which is an hot and perfect one? *a bird* in the *Molucco Islands*, *Manuda Diaca* by name, that hath no feet at all, no more then an ordinary fish, as Mr. *Moore* saith, and I have seen her; the bigness of her body and bill, as likewise the form of them, is much what of a *Swallows*, but the spreading out of her *wings* and *tail* has no less compass then an *Eagles*; she *lives* and breeds in the *Aire*, born up by the force of *wind* with more ease then

*Archytas*

*Archytas* his *Dove*, and comes not near the *earth* but for her *Burial*; for the largeneſs and lightneſs of her wings and tail ſuſtain her without Laſſitude, and the laying of her *Egges* and brooding of her young is upon the back of the *Male*, which is made hollow, as alſo the breaſt of the *Female*, for the more eaſie incubation, taking no other food ( as alas how ſhould ſhe ? ) then there is found : but whether ſhe lives meerly of the dew of *Heaven*, or of flies and ſuch like inſects, I leave to others to diſpute

6. Nay, have you not heard of the *Little Dog* in the *Weſt Indies*, which ſingeth ſo ſweetly all the night long, neither night nor day eating any thing ? But there be examples in our kind as well ; then it is certain above controlment : Sir *Chriſtopher Heydon* ſaith there is a *Mouthleſs and ſo a meatleſs people or kind of men* about the head of *Ganges*, which liveth by the breath of their *Noſtrils*, except when they take a far journey, they mend their *Diet* with the ſmell of *flowers*: and leſt you may think I lean upon bare Authorities without the ſtay of reaſon, all the matter reſts upon this reaſon I told you before, that our life lay in the hand ( beſide a little exerciſe ) of two like meats, one for the *Soul* and *Natural heat*

*heat* which is within us, and the fineſt and firſt moiſture in our body; the other is without any meat, of the ſame Temper with our body as near as may be, to uphold the frame and building of the ſame which I ſaid to be a fine *Aiery and Fiery Flame*.

7. And we are now grown ſo out of order, and ſo much eſtranged from our *Etherial* firſt *Moiſture* and the life of *God*, that we creep downward towards the *Earth* through diſeaſes, before we can reach the *Life of the Vehicle*; within ſixſcore years we dye, and are hidden from the ſenſible approach of renewing life.

## CHAP. XII.

1. *Of Nature and her medicines experienced by Roſie Crucians.* 2. *Of the occult vertue of Myſteries.* 3. *Of the healing and conſuming medicines.* 4. *Of their uſe.* 5. *Of the Gout, Leproſie, Dropſie and Falling Sickneſs, &c.*

1. NOw the *Aire* it ſelf, eſpecially when it is evermore as the *wet Sunbeams* declare, ſo ſprinkled with ſome *Fine forraign fatneſs*, may ſeem ſufficient food

food to nouriſh the finer part of our *Frame*, wherein the temper of *mankind*, and his *life* (touching that point) ſtandeth, which is as much as any meat can do to *life*, (for it is not fed by common food, as I ſaid above) though not enough for ſtrength, becauſe the groſſer, ſounder, and tougher parts wherein the ſtrength lyeth, ſhall want food in this *Dyet*, and fail no doubt greatly; *yet life ſhall laſt ſtill*, as long as *Aire* and *firſt moiſture* holds, in my opinion: or if we think that too ſpare a Dyet, we may mend it (as the *mouthleſs people do*) with ſmell of *Flowers*: or rather, as we know *Nature* is able to draw *Aire* and other food which ſhe deſireth through the skin into all places of the body; ſo if ſhe had meat applyed to the ſtomach, ſhe would no doubt ſatisfie her ſelf that way moſt finely, without the heap of hurts let in at the broad and common gates, as we ſee by example for *Drink*, that all the while we ſit in *Water*, we ſhall never thirſt: And for meat, I have heard *Roſie Crucians* ſay, by applying of *wine* in this ſort they faſted without all hunger for two years together.

2. And in like manner I have experienced this, and faſted two dayes when I firſt ſtudied the nature of the *Guardian Genii*: But if that would not ſerve the turn,

turn, and we must needs receive in meat at the common gate, yet we may let it pass no further then the gate, and make the stomach in the mouth, which is the use of some *Rosie Crucians* when they are *Seraphically illuminated*; and to provide enough for life and strength, and a great deal better for our health, then we do, because the clearer part alone should be received. And moreover I say, for the clear dispatch of that our ordinary trouble and anoyance which your reverence will not suffer me to name, although I might among *Physitians*, but they know my meaning: But it shall not need to steal shifts and holds if you will believe the *Rosie Crucians*, that we may easily fast all our life (though it be *three hundred years together*) without all kind of meat, and so cut off all doubts and dangers of diseases thereof springing; and for my own part, I know some that have fasted and lived in the *holy orders of the Fraternity* without all food *ten years* space together. What need we say more? if you be both so hard of belief, and dull of sight; and reports of good Authors, nor my own experience will sink into you, nor yet can you see the light of reason shining before you; take here a few of ordinary matters in the *life* and use of men, and weigh one with another;

nother; is it not as common in use, and indeed needful, to spit, and avoid another nameless leaving? and to *Drink*, but to sleep especially? If some of these, nay all may be spared, why not our meat also? let us see a little, and by example, because Reason is both too long and too open to cavil.

3. To leave drink, which many have all their lives left; *Elizabeth Drewe a Devonshire Gentlewoman, is reported never to have spat, nor the Indian Nation.* Sir *John Heydon* saith, *he knew one that kept the nameless matter forty daies together.* And although this answereth not the question, yet it sheweth the truth of the former *Holy Story*; for if in so foul and gross a thing as dyet is, he could so long want it; why not these men for ever, so clear and fine a diet, almost empty and void of all leavings? For the grosser sort, which make up this foul and shameful one we left before, as you heard, and the finer in the passage from the *Stomach* through the former Gates were drawn all away to the *Liver*, as the like is ever in us and voided otherwaies. To close up all, I was at Sea with one that slept not one wink for these three years last past, and Mr *Iohn Knotsford* is a Witness to this truth, and Captain *Windsor*.

4. And thus we see these strange things fall

fall out in proof; but how, I cannot ſtand to ſhew. Firſt, nature ſuffers them, then uſe and cuſtome, another Nature, brings them in; yet we may well believe the like in this matter of meat we have in hand; For as the *Bear* (according to the guiſe of many Beaſts that lurk in Winter) faſteth fourty daies, ſo *Eugenius Theodidactus*, the reported *Roſie Crucian* tells of a *Scottiſh young man*, *David Zeamons*, that waited on him, that by uſe brought himſelf to faſt three daies together, which by uſe might have been three hundred as well, if he had ordered himſelf thereafter by ſlow and creeping cuſtome, as Captain *Copeland* calls it, and by ſuch means as I ſet down before.

5. So we ſee, I ſay, great wonders prove plain and eaſie truths in the ſight of Wiſdome: you have read of the wonderful works of *God* in the *accurate Structure of mans Body*, of his *Soul*, of his *Senſes*, of *Plants*, of *Minerals*, and *Roſie Crucian medicines* ſhal be that which I will inſiſt upon, and that by the means aforeſaid (where are more then one, if this like them not, they may take another) it is poſſible for all men by kind and cuſtome to keep their health for ever: Let us come to the next point, that is, as well to be recovered if it were loſt, and that all diſeaſes

ſes may be cured. This is a point much harder then the firſt, even ſo beſet and ſtopt with all kind of lets and incumbrances, that a man can ſcarce tell which way to ſet his foot forwards. Fiſt appears *Æſculapius*, *Hippocrates*, and *Plato*, the chief among the *Grecians*, bearing in hand ſundry diſeaſes of both kinds (both come by deſcent, and gotten by purchaſe) hopeleſs and paſt recovery, and giving over the men that owe them, for troubleſome to themſelves and to the Commonwealth: Then you may ſee *Galen*, his ſoft and fine Company with him, that follow theſe as *Gerard* and *Riverius*, and *Culpepper*, and theſe with a long train of *hedge-Doctors*; and among theſe ſtand the Bill-men, that dawbe their Medicines upon every poſt, with *Caterers* and *Cooks*, laden after them with all kind of dainty Drugs, ſtand forth and cry, they have theſe many Ages devoured heaps of Books, and took endleſs pains in ſearching out the Nature of ſingle Medicines, and making mixtures of the ſame, and yet could hardly cure ſome Agues, and other leſſe diſeaſes: But for the four great diſeaſes, *viz.* the Gout, Leproſie, Dropſie, Falling Sickneſs, they could never heal them, and have therefore for Oracles ſet them down incurable.

CHAP.

## CHAP. XIII.

1. *That the knowledge and vertue of Medicines are secretly hid from vulgar understanding:* 2. *How they may be gotten:* 3. *And of what lies couched in the Oil of Bodies:* 4. *Of the use, and how to feech it out by Skill, the Haven of Medicine.*

1. WHat is left to be done in this Matter? what shall we set against the weight of so many great mens *Authorities*? Equally put them in the *Ballance*, as we have done hitherto, and weigh them with *truth* and *reason*: But where shall we find it? say they; As it is everywhere, as Mr. *Hobbs* said, drowned in the deep, so in this matter it is scattered all about, and largely spread withal; for there be three things, and every one full of under-*Branches*, belonging to the *Rosie Crucian Art and way of Healing*; *The first is knowledge of the Diseases, the second the remedies against them, and the third of the Appliance of the remedies*, all which shall be traversed in this Methodical mysterious Treatise: but it shall not need I hope; nay we must take heed how we enter into so long and large a race, in so short and nar-

row

row a compass of time appointed, especially being never run before by any man but ourself, not one of the wise *Egyptians*, nor our *Ancestors, the holy Company of Moses and Elias*, whose steps we strive to follow, and their successors; for when they have once hit the mark they have shot at, and gotten the great and general Medicine *Caput mortuum A.P.* curing with ease all diseases, they think it strait enough, and an empty and needless labor, as it is indeed, to trouble *themselves* and their *Children* with large Rules about innumerable *Signs* and *Causes* of infinite diseases, and about other small particulars in appliance. Neither would I have you set *Sendivogius*, *Paracelsus*, and their heirs upon me, and say they have taken great and goodly pains in this field; you will then force me to speak my thoughts.

2. Though these men (to let the Bill men go, as too young and childish yet) by great light of Wit wherewith they flowed, and by long proling both with eyes, ears, and hands, in the mysteries of *Egypt*, saw and performed many of the *Rosie Crucian* deep secrets, yea and there got most of their worldly praise, although I think a number feigned, yet *Paracelsus* his new Art and Rules of Healing are not good in my opinion; For first, against the

example of the *Rosie Crucians*, from whom he had received all things, and then in despight and disgrace of *Galen*, for miscalling his Countrymen, as you have heard, but chiefly carried away with a mad and raging desire of *Fame* and *Honor*, which *Culpeper* always despised, yet the *Stars* favoured him, when I assisted to set up that new, famous and strange work of *Physick*, now well known and practised, which *Paracelsus* took in hand, a man unfit to do it, to pull down and raze the old Work, and to set up our new experienced secret, which he could never do all his life.

3. Then we see how it is performed; he sets down some false rules, some wast, idle, and some wanting, and all unconstant, disordered, and unlearned; when he doth well (as he doth sometime) he doth no more then was done before him, and brings in the same thing disguised with new, odd, cross, and unheard of names, such as may move wonder at the first, but when they be scanned, Laughter, as Mr. *Moor* saith of *Philalethes* his like devices of his Welch Philosophy. And that I do not slander them where there is no cause, I could prove, if this place would admit a Volume. Wherefore let us follow the true and right *Rosie Crucians*, as easily

easily you may know them by their Actions, if ever you fortune to see them and be acquainted with them; and leave *Paracelsus*, and the rest in this ill matter, and Light and Apish, as he makes it; and why should we spend all our care and thought about a small matter? you have a good *Medicine* and remedy against diseases, when *old Wives* in the Countrey, and some good *Women*, amongst other Dr. *Culpeppers late wife*, and *Simple men*, on our side (I mean Simple in respect of the *Grecian* subtilties about nothing) when these people have healed most, nay, even all diseases, and with womanish Medicines indeed; the *German* Doctor (let us give him his due praise) hath quite slain the *Grecian Physick*, and here done much for mankind, by describing and dispatching our close and secret enemy, which under colour of friendship and fighting against our enemies hath this long time betrayed us and done us much mischief; which thing one of their best *Captains* of their State, *Fernelius* by name, after he had been a while in *Egypt*, began to smel at last; and began to repent himself of all his former pains (which we know were great) bestowed in that kind of *Healing*, saying it to be but words, and the whole force and weight of this *Art* to lean up-

on the knowledge and vertues of Medicines, *secretly hid and couched in the midst and oyl of bodies*, to be fetched out and gotten by the skilful means of *Alchymists*; even so of that Art, which is so much condemned of his fellows before and since him, have fled and do daily flie from the daily toil and troub'e of their *fruitless and barren dead Sea*: Now let us shift our *Sailes*, and flie further too, I hope of wind and tide and all, which we have.

4. But let us mount up to the *main-mast top* of our Knowledge, and see if we can describe the *Haven of Rosie Crucian Medicines*, and see what marks it hath, and how it differs from other Creeks adjoyning, lest at our journeys end we miss with more shame and grief, and suffer shipwrack. A *medicine* is that which kills the face of that which hurts us; and this it doth many wayes, and yet also to one end (which is the end of doing and working as I said before) for his food and sustenance.

CHAP.

## CHAP. XIV.

1. *Of Medicines.* 2. *Of Witchcraft.* 3. *How to cure those that are afflicted thereby,* 4. *although their bodies be possessed with evil spirits,* 5. *that cause them to vomit up Needles, Thimbles,* 6. Pots, 7. *Glasses,* 8. *Hair,* 9. *and shreds of cloth,* 10. *which by the Devil were conveyed into the Body.* 11. *That Winds and Tempests are raised by Witches upon meer ceremonies of Medicines.* 12. *Of Poysons; with the examples also of other supernatural effects of unclean Spirits.* 13. *Of imagination.* 14. *How to cure a Witch.* 15. *and to take away her power.*

1. A *Servant of God and Secretary of Nature*, must be well advised of what he writes, especially in this age, and of this matter (*viz.*) of the *Rosie Crucian Physick*, lest he should, as I said before, fail in this design, and so it may be a shame that he should be reproved, by the pretenders to those wise truths he alone hath opened to publick view; then let us come again and sort our speeches.

*A Medicine heals us and kills our enemy*, either by dulling or consuming it; for when it meets with a contrary of even strength

(as when oyl and poyson, *&c.* joyn) then in strength they neither eat up nor destroy one another, but both are dulled and weakned, and make one heavy thing, which Nature casteth out for an unlike and unkindly dead thing, which they call an excrement, or leaving; but in case it be of more strength and power then our enemy, then it quite destroyes, devours, and turns him into his own nature. And this consumer is either like the thing that hurts us, in which sort even as every herb of sundry qualities draws and feeds upon his own juice in a Garden, so one poyson doth cure another, and all purging and drawing things do heal us, and all *Rosie Crucians hid* and *Divine properties* do work by plain reason; or else it is unlike and contrary to their custom; after which manner, as dry sticks, and tow, and vinegar, quench wild fire, or other fat fires, before water, whose fatness feeds it; for the strong contrary quality quelling and eating up the weaker; so doth any cold and dry thing, as *Bolearminick*, *Terra Lemnia*, &c. cure a rotten Poyson; and so are a great number of cures done; which only course, in a word, the *Rosie Crucians* use for Physick, and not indeed without good success; we heard even now of two hinderances of healing, which our common Physicians

Phyficians did take unawares, and *Paracelfus* pretends to have found out before me, gave any hint to the World of our experienced inventions, of *Gold diffolved and made potable, being incorporated with its proper Veile*, which we now uſe by the name of *Aurum potabile*; but *Paracelſus* ſtrayeth much in the making of it, and knows it not no more then *Thomas Harrington* Doctor *Culpeppers* Man, whether in their poyſons, on the other ſide, when they think all Cures thereby performed.

2. Now when the conſuming Medicines have done their duties, Nature expels them for poyſon and unlike ſtrange things, according to the *Holy Guide*, as well as the *Grecian Rules*, becauſe all their Medicines were not approved by the Fraternity, and were by their confeſſion ſuch: But if they had either thought of the dulling Nouriſher, which as I told you, takes the nature of the leaving or excrement, or had known the *Roſie Crucian* wholſome Medicine, they would have made another reckoning: But let them go, and let us ſee out in time towards the *Haven of Health.* If the Art of Healing be nothing but deſtroying hurtful things, And their ſtronger enemies (but equality will ſometimes ſerve the turn) or likes together;

and the world be full of both these kinds of Creatures, following the nature of their Parents of four beginnings, which are, as we see, some like, and some contrary one to another.

3. Then sure the *Rosie Crucian* Art of *Healing* is not (as some may say) impossible; truly it wanteth nothing but a man well skilled in the Nature of things, *A Servant of God, and Secretary of Nature by name*; for (I think) I need not put in a *Physician*, to know what other part the Causes of the diseases, which must be known and matched, because as Sir *Christopher Heydon* the *Seraphically illuminated Rosie Crucians*, and learned *Astrologer* well saith, He that knoweth the changes and chances of things in the great World, may soon find them in the Little.

But our nought-healing Bill-men, that daube Medicines upon every wall and post, and some Leaches will step in and say, Diseases are in some so great, and in all so many, and mans wit is so weak and shallow, and the Medicines so hid and drowned in the deep of Nature, that it is not possible to find them all; or if they were found, to apply them with such discretion, as Nature might abide those poysoned Fraies and Battels within her. And again, admit all this untrue, yet there be

some

some diseases sent from *Witchcraft* and *Sorcery*, and other means which have their cause, and so their cure. I have read of some that have vomited up pieces of cloath with Pins stuck in them, Nails, Needles, and such like stuffe; and this is ingested into the Stomach by the prestigious sleights of Witches: Others I have seen vomit up Hair, Glass, Iron, and pieces of Wood with Pins stuck in it; anothers Corps was dissected, and *ripping up the Ventricle*, there they found the cause of the disease, which was a *round piece of Wood, four Knives*, some *even and sharp, others were indented like a Saw.* Others do *Miracles* by casting *Flint-stones behind their Backs* towards the *West*, or striking a *River with Broom*, or *flinging of Sand in the Air*, the *stirring of Urine in a hole in the ground*, or *boyling of Hogs Bristles in a pot*; some by *whispering some words in the Ear of an Horse, or wild Stag, could direct him a journey, according to their own desire.* But what are these things available? To gather Clouds, and to cover the Air with darkness, and then to make the ground smoak with peals of Hail and Rain, and make the *Air* terrible with frequent Lightning and ratling claps of Thunder: But this is from the power of the Devil (as some fancy) which he hath in his Kingdom of the Air.

4. For

4. For the remedy of these mischiefs, I have seen a man was present, when some have vomited up *Needles, Thimbles, Shreds of Cloth, pieces of Pots, Glass, Hair*; another would suffer himself for money to be run through with a Sword, when I was not there, but it appeared to me a Fable. I have seen a *Rosie Crucian Physitian* cure these afflicted People. But if you will say, there is a touchstone whereby we may discern the truth of Metals, but that there is nothing whereby we may discover the truth of Miracles recorded every where in History. But I answer there is, and that is this:

5. First, If what is recorded, was avouched by such persons who had no end nor interest in avouching such things.

6. Secondly, If there were many eye-witnesses of the same matter.

7. Thirdly and lastly, If these things which are so strange and miraculous, leave any sensible effects behind them; though I will not acknowledge that all those Stories are false that want these conditions, yet I dare affirm, that it is meer humour and sullenness in a man to reject the Truth of those that hear them; for it is to believe nothing but what he seeth himself, from whence it will follow, that he is to read nothing of History; for there is neither

neither Pleasure nor any usefulness, if it deserve no belief.

8. Another Remedy for these *Supernatural diseases* is, Let one watch the *party suspected*, when they go home to their house and presently after, before any body go into the house after him or her, let one pull a handful of the Thatch, or a Tile that is over the Door, and, if it be a Tile, make a good Fire, and heat it red hot therein, setting a Trivet over it; then take the parties water, if it be a Man, Woman, or *Child*, and pour it upon the red hot Tile, upon one side first, and then on the other, and again put the Tile into the Fire, and make it extremely hot, turning it ever and anon, and let no body come into the house in the mean time.

9. If they be Cattel that are bewitched, take some of the hair of every one of them, and mix the hair in fair water, or wet it well, and then lay it under the Tile, the Trevet standing over the Tile, make a lusty fire, turn your Tile oft upon the hair, and stir up the hair ever and anon; after you have done this by the space of a *quarter of an hour*, let the fire alone, and when the ashes are cold, bury them in the ground towards that quarter of Heaven where the suspected Witch lives.

10. If

10. If the Witch live where there is no Tile, but Thatch, then take a great handful thereof, and wet it in the parties water, or else in common water mixed with some salt, then lay it in the fire, so that it may moulter and smother by degrees, and in a long time, setting a Trivet over it. Or else take two new Horse-shooes, heat them red hot, and nail one of them on the Threshold of the Door, but quench the other in the Urine of the party so bewitched, then set the Urine over the fire, and put the Horse-shooe in it, setting a Trivet over the Pipkin or Pan wherein the Urine is; make the Urine boyl with a little Salt upon it, and the Horse nails, until it is almost consumed, *viz.* the Urine; what is not boyled fully away pour into the fire: Keep your Horse-shooe and Nails in a clean cloth or paper, and do likewise three several times; the operation will be far more effectual if you do these things at the very change or full Moon, or at the very hour of the first or second Quarter.

If they be Cattel, you must mix the hair of their Tails with the Thatch, and moisten them being well bound together, and so let them be a long time in the fire consuming.

11. You have heard the Cause of some of these diseases, and have heard the Cure; but

but these are without the compass of Nature, and so let them pass with our fickle standing, which is daily and hourly so beset with destinies, that a man can warrant nothing.

12. Truly destinies are so deep and bottomless (to return straight *Homer*-like upon them, and therefore it were best indeed to let them go, and the applying of the Medicines with them) the rather because the other (I mean the former) is so slight a matter to a discreet Physician, such a one as is pointed out by their old and famous Leader *Hippocrates*, who both in this, and all other duties of his Art, made such speed, and so far passed all his fellows (as none since, which is a good time, could ever overtake him) no nor yet come so neer as to keep the sight of him whom they had in chase and followed.

13. Then for those *supernatural causes*, which I shall not stand here to search (for so they are called) if they flow from unclean and wicked Spirits (as some think) they are not the stuffe of the things that hurt us, though sometimes they dwell in and possess the body, but windy matters, much like unto those fierce and sudden changes of the Weather, proceeding from the Influences of the Planets and fixed Stars, and working the like effects in mens bodies,

bodies, so that sith the neareſt cauſe is natural, let the reſt be what they will, and the Cure be done by natural means, as we ſee by experience amongſt us: And therefore *E. A.* that pretends this, and puts the fault in the faith of the wicked, which is a thing as far above Nature, yet holds its Cure with a natural Medicine, which we call a *Quinteſſence.*

14. Although I am not willing, that ſometimes this ſickneſs is ſuch, as he bids us ſometimes withſtand it with another as ſtrong a belief ſet againſt it, but for my part, I cannot reach it with my conceit (let deeper heads then mine, or the *Vice-Chancellor* of *Oxford*, Doctor *Owen*, think upon it) how theſe beliefs and imaginations, and other parts and powers of the ſoul or mind of man, can ſo flye out of their own kingdome, and *reign* over *a forreign body*, when we know the *ſoul* and *mind* is ſo faſt bound in the *body in durance*, and ſo like to be, until it be the great pleaſure of the *Omnipotent and the Omniſcient God*, the *chief good*, who hath committed them, to let them looſe at once, and ſet them ſtill at liberty; and this may be diſputed with *grace* and *knowledge* on my part; let this man therefore buzze againſt my *knowledge*, which he would have to be more then *Grace*, I appeal to the *natural faculties* of any

any *free Judge*, *whether there be not as much Grace in me as there is honesty in him*, that was *Oliver Cromwels* Creature, and appointed to examine and judge me he did not understand? All men censure as they like of Stories; so let them passe amongst old wives tales for me; we will severely follow our task. That if the effect do not cease which the object hath wrought upon the Brain, so soon as ever by turning aside of the Organs the object ceaseth to work, *viz.* though the sence be past; as the stroke of a stone, a blast of wind, puts standing water into motion, and it doth not presently give over moving as soon as the wind ceaseth, or the Stone setleth; so the Image or Conception remaineth, but more obscure, while we are awake, because some object or other continually plyeth and solliciteth our eys and ears, keepeth the mind in a stronger motion, whereby the weaker doth not easily appear. And this obscure conception is that we call *Phantasie*, or *Imagination* being (to define it) *conception remaining*, and by little and little *decaying from and after the act of sense*, &c. If some of these diseases spring, as Doctor *Culpeper* and some others hold, and with good reason, from neither of both these two roots named, but from a foul and venomous breath,

breath, sent forth from a poysoned temper of the Witches body, through the windinesse of hateful eyes: For Thought fashioneth the Blood and Spirits almost at his pleasure; then all the causes being ordinary, and agreeing to the course of Nature, they may be cured and put to flight by the same course and means: which opinion, if you please to bear with my tarrying, it is worth the handling, taketh hold upon this reason, because (as *Rosie Crucians* do witness) some beasts of ranker venome, do witch and hurt after the same manner; as an old Toad by stedfast view, not only prevails, but benums a Weasell, but kills a young Child. And by the same means the Bever hunts the little Fish, and takes his prey: But most fiercely and mischievously of all Creatures in the world, the two Monsters in kind, the *Cockatrice* and *Apoblepas*: again, for that the eye of a menstruous woman (as all report) doth spot the glass which it beholdeth: And moreover *Eugenius Theodidactus*, in the *Wise mans Crown*, telleth of many folk that through a poysoned prerogative, which a monstrous Mark of a double-sighted eye gave unto them, were able to bewitch to death all those upon whom that Eye was angerly and surely set and fastned;

ned; but chiefly because we see them that use this wicked Trade, to be by kind of a muddy and earth-like complexion and nature, brought by age, as they be most commonly, long life, and grosse diet, to the pitch of Melancholy, that is, to a cold and most dry nature in the world.

15. For certain proof whereof, bring one of them out of that beast-like life, brought unto merry company, and fed full with dainty Diet, and within twenty dayes, as hath by a *Rosie Crucian* been tried a truth, the whole state and nature of her body will be so changed, as it shall not suffer her to bewitch and hurt again; as you may read in my *Familiar Spirit* or *Guardian Genius*, and in my Book called *The Temple of Wisdom.*

## CHAP. XV.

1. 2. *The Natural effects of Medicine:* 3. *The force and power of minerals in diseases.* 4. *With examples also that every disease-breeder hath the cure or remedy in it.* 5. *Examples that poyson prepared cures poysoned people:* 6. *Rosie Crucian Medicines.* 7. *The vertue and power of the Planets and heavenly Stars poured through the influence of the moon upon the Lower Creatures.* 8. *Of Hot Stomachs:* 9. *Of the Etherial first moisture of man:* 10. *Examples also of Rosie Crucian Natural and supernatural cures.* 11. *Of the understanding of these experienced truths by the wit of man.*

1. LEt us come to the next and chiefest point; And there we must not say for shame, that these helps and remedies lye hid in nature, too far for the wit of man to find, unless we will accuse our own sloth and dulness: For nature hath brought them forth and laid them open aswel as the Poysons and hurtful things, or else she were very cross and ill willing to him for whose sake it seems she doth all things.

2 Nay further her good will is such, as she hath not only laid them open, but given

given us wayes to come by them, and meanes of ſpeech, hands and wit alſo, far above all other living creatures. And yet ſhe hath not left us ſo, but leſt by chance we might go wide and miſs them, to ſhew her motherly love aud affection towards us, ſhe hath guided many witleſs Beaſts, even by common ſenſe, unto their ſpeedy helps and remedies in their diſeaſes: That we by the plainneſs and ſhame of the example might be taught and moved to ſeek out the myſterious truths of nature *in Celeſtial bodies*, as well as beaſts that ſeek and find us Medicines helpful in the like diſeaſes, for our *Terreſtial Tabernacle*. As to name a few not unworthy meaning; ſhe maketh the beaſt *Hippotamus* in time of his fulneſs and fatneſs to go to a reed, and by rubbing a vein to let himſelf blood, and to ſtop it again by laying mud upon it; A ſick dog to ſeek an Herb and purge himſelf; and the bear to do the ſame after his long faſt in *Winter*; ſhe leads the *Panther*, when he is poyſoned, to her foul and nameleſs leaving; and the Tortoyſe, after he hath eat a Viper, to Summer Savery: And the Hedg-hog is ſo good a natural Aſtronomer, that he fortifies his hole againſt foul weather; the Hog will gather Moſs and ſtraw to cover himſelf a little before

it rains; The dog knows the influence of Mars when he doth sleep by the fire, and will not go out, adores when he is in any evil position: and many such like examples hath nature laid before us for our instruction; by which at last wise *Plato*, *Philo*, *Apollonius*, *Pythagoras*, and painful men of *Greece*, as they themselves report, be they *Elias* or *Elisha* from whom the order of the *Rosie Cross* came, (as some say:) or else as others will have it, from *Moses*, or *Ezekiel*, or whosoever, and by laying reason and further proof together, first made the Art and rules of *Healing*, to know whence diseases came, and how to recover them. And then seeking all about for remedies to serve each turn, by little and little they matched the most part of the lesser rank with single Medicines, and the greater ones they doubled and coupled many together, insomuch as at last, which was in *Hippocrates* time, they were able to heal all (saving four,) (of the greatest & deepest diseases, the *Gout*, the *Dropsie*, the *Leprosy* the *Falling sickness*; which are now healed by the *Rosie Crucians* onely. But this race is below the *Seraphically illuminated Fraternity*: now not a *Physician* that is lined with Plush in *England*, *Spain*, *Germany*, or *France*, but holds that *Long-life*, Health, Youth, not attainable, they there-

therefore with one consent, amongst the other four, call them impossible.

3. But to come to the point; what wrong this was both to skill and nature, they do easily see and laugh at, which know that in this labour, they did not only oversee and skip the Minerals, the stoutest helps in the whole store-house of Nature (although they could dig them out well enough to other and worser uses) but also, which is in all, did let the *Rosie Crucian* skill of preparing Medicines, whereby weak things are made almighty, quite escape them.

4. Wherefore to make up the *Rosie Crucian Art of healing*, and to make it able (as they say) to help and cure all diseases came in, or rather went before, into mans body; The *Egyptians* in great favour too with nature both for their soil and bringing up, so notably commended above all *nations*, (having for example, to move and teach them even the great wight of the world as Sir *John Heydon* saith) for wits to devise, and bodies to put in practice.

5. Whereby in short time they unfolded the knot why the Minerals were of greatest force and power against diseases; and soon after, which was a divine light, and in-sight, they perceived the huge la-

bour of seeking such a huge sort of singles and mixtures to be vain and empty, and pitiful among wisemen.

6. Because first, there is nothing hurtful and a breeder of disease, but it hath the heal and remedy for the same about him: For the *wings* and *feet* of *Cantharides*, the *Fruit* of the *Root Bezar*, the Ashes of Scorpions, Toads, and Vipers, and divers other stronger poysons, both by nature and skill drest and prepared, do cure and heal their own and all other Poysons; nay as all stronger likes do cure their likes throughout the whole world of diseases, even so when a man hath found out a thing that hurts him, he may by easie skill mingle and break the temper of the same further; that is, make it able to eat up and consume it self as easily, without any further doubt, toil and labour; But especially because there is no one thing in the world, take what you will, that hath not the vertues of the *Planets* arested and fastened upon it, and also of the qualities thereof within it self, that is not as good as all, and may serve instead of all, and that is not able to cure all diseases; which thing weighed, and with discourse of wit and reason fully reached, they went to practice, and by the like sharpness of wit, they found out

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the kindly and ready way to dreſs and make fit theſe three kinds of Medicines aforeſaid, which contain all the Art of healing; all the reſt are but waſt words and grievous toyl, to tire a world of wits about a bootleſs matter, as ſaith *Des Cartes.* But eſpecially they reſted in the laſt, which is enough alone, and yet not without great forecaſt, to chuſe one of the beſt, and that the very beſt of all, for their eaſe in dreſſing. Though Dr. *Culpeper* of late was not content with this, but ran through the reſt, aſwell to ſpight his enemies, the *Colledge* of *Phyſicians*, as to make himſelf famous in *Taverns* and *Alehouſes*, as *Paracelſus* in his time did: whoſe ſteps he ſtrove to follow againſt the rule of *Roſie Crucian wiſdom and vertue*, and the example of his anceſtors.

7. But hath every thing all the vertues and influences taken from the *Planets* and *Stars*, by the *Moon*, to the earth? That is, all the curing and healing power of all the things in the world? very well you muſt remember that I proved above all the vertues and powers of heaven, poured down through the Influence of the Moon upon theſe lower creatures; to be nothing elſe (as Cap. *George Wharton* truly ſaith) but one ſelf ſame life and Soul, and heavenly heat in all things,

and again, that all diseases flow from distemper, and as it were discord of the Natural consent of the body; then that thing which is endued with store of life, and with exact and temperateness, seated upon both a subtile and strong body, (which the thing in the bottom is) able alone by subduing his weaker enemies, those distempered diseases, by strengthening his fellow life, *Aurum Potabile*, in in our bodies. And lastly, by orderly binding together the frame that was slipt out of order, to do as much as all the powers and forces of all the Plants, Wights, and minerals in the world, that is, to put to flight all troubles of diseases, and restore the body to perfect health and quietness.

8. But how is all this done? we talk of high things, and huddle up too many great matters together. It were good for us to work them out distinctly; when this *Aurum Potabile* we speak of, and strong tempered medicines, slip into the stomach, it staies no long digestion, being already digested, nor looks for any ordinary passages to be opened unto it, but as soon as it is raised out of sleep by his fellow, the natural heat, by and by he flyes out, and skours about, as fast as the *Dolphine* after his prey, or as nature her

her self, whom Mr. *Tho. Heydon*, as I take it, saith to pierce bounds, and all to the purpose, that is to seek his like food, and sustenance, whereby to preserve his state and being, which is the purpose of all things in the world, as was said above.

9. Now there is nothing so like and neer a perfect temperature in the world, as the *Etherial first moisture* in man; but what this is, you may read in my book entituled *Ventus Magnus*.

10. This is best and most in the heart, the root of life, then thither it hyeth and preyeth upon that part first, and that is the cause why it presently restoreth a man half dead, and as it were, pulls him out of the throat of death; then it runs to the rest all about, increasing by that meanes the natural heat, and first moisture of every part of the body; when this is done, he turns upon the parts themselves, & by encountring with them in the same sort, according to his might, upon them, and brings them a certain way towards his own nature, even so far as we will by our usage suffer; for if we take it with measure and discretion, it will bring our body to a middle mean and state, between his own exact temperature, and the distemper of diseases, even a better state then ever it had before; if

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we use it out of measure, it takes us up too high, and too near his own nature, and makes us unmeet for the deeds of the duties of an earthly life. But in the mean while in the midst of this work, we must know that by his exceeding heat and subtleness which is gotten by *Rosie Crucian* skill, and which makes up the strength above all things, it divides and scatters, like smoke before the wind, all distempered and hurtful things, and if they cannot be reconciled and turned to goodness, nature throwes them out as dead and unfruitful leavings.

11. But how do we talk *so much of exact and perfect temper*, when by the *verdict* of all the *Quest* in these cases there is no such thing found in *nature*, but in *heaven only?* neither heard you me say that it floated aloft, *but was sunk to the bottom of all nature*; notwithstanding by a true and Holy *Rosie Crucian* to be sounded and weighed up. For as heaven was once a gross and distempered lump ( as I told you in my book *of the nature and dignity of Angels* ) by the divine art of God that ordered all things ( as you have read in the Introductory part of this book, ) refined and sundred away round to the place and nature where it now standeth; even so one of our gross bodies here below, being

*a piece of the same lump* also, and all one with that which Heaven once was, may by the like art and cunning be refined and parted from all his distempered dross and foul drossiness, and brought into a Heavenly nature of the best and goodliest thing in Heaven: And yet you must not take me as though I would have the mind and wit of man, which is but a spark of the divine great mind, (I spake in my book called *Ventus Ingens*) to be able to reach the excellency of his work, and to make so great perfection; if he do but shadow it, and make a Counterfeit, that is, if he reach not so far as to make all things, but to mend a few by this his Heaven, all is well, it is as much as I can look for at the hand of any man that is not a *Rosie Crucian.* Now is the time to rest a little, and pray for the good use and practice of those that shall read our *Harmony of the World.*

CHAP.

## CHAP. XVI.

1. *Of the Rosie Crucian Sun,* 2. *or spiritual Oyl.* 3. *Of the Divine Works of God not yet observed.* 4. *How to make Æther.* 5. *Examples of Medicines Rosie Crucian and Grecian.* 6. *Of Poyson.* 7. *Of the supernatural Miracles of the Rosie Crucians,* 8. *with obedience to Reason.* 9. *Another Medicine of supernatural effect.* 10. *Of the power and secret skill of Nature.* 11. *How to dissolve Minerals.* 12. *And how to prepare them for Mens Bodies.*

1. EUgenius *Theodidactus* hath shewed you this *Heaven*, nay this Sun of ours, which is nought else, as I told you in one of my books of Astrology, *The Temple of Wisdome*, but an *Oyl full of heavenly Spirits*, and yet in quality of his body just, even and natural, fine and piercing, close and lasting, able as well to rule this little World, as Mr. *Thomas Heydon* saith, the great *Sun* is able to govern the great World.

2. But what is he that can see this Divine Art and Way, whereby God made his great

great and mighty work, *viz.* בראש as I shewed in my Book, intituled, *Moses Speech to God*, upon the second chapter of *Genesis*? or if he saw it, learn and match it by imitation? I answer, None but *Rosie Crucian's* to whom I am a friend, and they God hath enlightned and unsealed their eyes, they have found the way lying open in all places, and in all *Naturall changes*, they see them passe and travel, I say still, the course that Mr. *Thomas Heydon* calls soft and witty, that is, kindly separation: and if he be not swift and rash as many, such as *Thomas Street*, but will have sober patience, his own skill and labour will be but little if he please; for Nature her self very kindly will in her due time perform all, and even all that heavenly workmanship be easily performed; and yet I mean not so, but that Art must accompany and attend upon Nature (though with no great pains and skill) both forward and backward in this Journey (Doctor *French* knows my meaning, so doth Doctor *Owen*, if his angry Censure will suffer his Natural judgement) until he come to his wished rest, and to the top of all perfection.

3. If you perceive not, consider the way whereby we made our *Æther* in our Book abovenamed, and matched our own first moi-

moisture, a thing *Ætherial*, I say, and almost Temperate; mark what I say, there is a further end in the matter, hold on the same means, whereby you came so far through *The Wise mans Crown*, and are gone so far in the *Harmony of the World*, which is that I spake of, and you may reach it.

4. Then you see the way to cure all diseases by the third way of *Egyptian* healing, which they do, and we may well call it the *Egyptians* Heaven, and yet it is a way far beneath the *Rosie Crucian* Art of Healing, as we shall shew hereafter.

5. But if they will not yield to reason, but mutter still *Thomas Street*-like, that these Heavenly Medicines of ours are very high for the reach of mens silly wits, here strowed below upon the ground for other lesser and baser uses, and that no man since the first man, or if I will say *Moses* was the first that first found out these inventions, as they call them, after *Adam*; and that none but the Successors of *Moses* have been ever yet known to have found and wrought the same; I will not stand to beat Reason into such giddy-braind men, but go to the other two wayes of healing, which the *Egyptians* found out and used, and called the first Mineral Medicines, and

these

these *Moses* taught the Children of *Israel* in *the valley of Mount Sinai, when he took the Golden Calf which he had made, and calcined it in the fire, and ground it to powder, and incorporated it with a Solar Veagle, and made the children of Israel drink* Aurum Potabile.

6. And the next mysteries and secrets, as may appear by *Riverius* his speaking of *Rosie Crucian Secrets*, we may fitly call this second kind, because that is too large a Name (if it be lawful for us as well as for all other *Learned men*, where a fit word wants to make a new) we may do well, I say, to call it a *Cure it self*, because it is by that way of healing, whereby every self-same thing further broken may cure it self; and this inward and hidden thing, as they say, the outward and apparent by the course of kind, whereby the stronger like eats up in trial and consumes the weaker.

7. If this leave be once granted, we will borrow a little more for the other two likewise, because their names are not pertinent to our purpose, and call that *Heaven* a *Cure all*, for so it doth, and the next a *Cure the Great*, because the *Order* of the *Rosie Crucians* is alwayes to match the greater and more stubborn sort of diseases with the

the ſtout and mighty Minerals, and the reſt with thoſe hidden *cure-themſelves*, or at leaſt in the lower rank of lighter diſeaſes, with their likes, only raw, as the *Grecians* uſe them, without any curious dreſſing.

8. Let us draw nearer a concluſion of the matter; becauſe *Grecians* themſelves are able, and our *Engliſh Phyſicians* that learn of them, to cure the lighter ſort of diſeaſes, and to heal all but the four aforeſaid, we will leave the reſt for them, and ſo let this ſecond kind of healing go, called *our hidden cure themſelves*, and bend all our batteries againſt theſe four, which they call incurable, and ſee how by force of our Mineral Medicines they may be cured: we ſee the poyſoned ſpirits and breaths of venomous things, with what force they work upon our bodies, things in Nature ſet againſt them, and how they conſume them; If you do not ſee by imagination, reaſon with your ſelves; if not, remember thoſe above named, that killed with their ſight; Hear one or two more that work the ſame by touch as violently. The *Hare-fiſh*, a moſt cold and dry Creature (to omit that ſhe maketh a mans head ake by ſight) if you touch her aloof only with a ſtaffe, that her venomous breath may go ſtreight and round unto you, you die preſently.

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The root *Baazam* in *Paleſtine*, as *Pythagoras* writes, kills the man that handleth it, and therefore they uſed to make a Dog pull it up, who thereby died immediately. To come into the body; that *coſtly poyſon* that is in *Nubia*, and one grain kills a man out of hand, yet ſtay but a quarter of an hours working, and that one grain divided will overcome ten men; I hope you doubt not but theſe mighty poyſons, if they were like in *Nature* to the four great Diſeaſes, and by little and little to be born by Nature, and ſet upon them, would be able eaſily, by their great ſtrength, to devour & conſume them; or elſe ſure ſuch heaps of poyſon as the *Phyſicians* give us would not dwell ſo long within us, but would put out life in a moment. Now what are theſe poyſoned Vapours, but moſt cold and dry bodies, wrought and broken up by natural mingling, unto great fineneſs and ſubtileneſs, by this peircing ſwiftly all about, and by theſe contrary qualities overcoming? Then let us take the ſtouteſt *Minerals*, ſuch as are called *Middle Minerals* by *Roſie Crucians*, or hard Juices (to leave the Metals for a better purpoſe) be they poyſons, as *G. Agricola* ſaith, but what they be I care not; and after we have by meer working cleanſed them, and ſtripped them

of their clogs and hinderances, broken and raiſed them to a fine ſubſtance, then match them with their likes, the hurtful things in our bodies, ſhall they not let all the reſt alone, and ſtraightway cleave to their fellows, as well as a purging Medicine, and ſo devour and draw them out by little and little? If there be no likes, I grant they will as well as that, fall upon their enemies, or good juices, and feed upon them.

9. Then what do you doubt, is not a Mineral body far better? And therefore if it be raiſed to as great a fineneſs, much ſtronger in working then the gentle and looſe temper of a Wight or Plant: wherefore theſe our Mineral Medicines, and ſome other forementioned Medicines, and *Cure the great*, as we call them, ſhall in any reaſon work more violently upon their likes, then the natural poyſons of Wights and Plants do upon their contraries, both becauſe the like doth more eaſily yield then the contrary, and for that the lighter here is the ſtronger.

10. But if you cannot ſee theſe things by the light of the mind, open your eyes, and caſt them a little into the School of *Alchimy*, into the leſſer and lower School, I mean of *Germans*, and you ſhall ſee the Schol-

Schollars, especially the Masters, by stripping the Minerals, and lifting up their properties, but a few degrees, to work wonders; as to name three or four, by quenching the Loadstone in the oyl of Iron, his proper food, they make him ten times stronger, able to pull a nail out of a post, *&c.* And by this natural pattern they make Artificial drawers, not for Iron only, but for all other things, yea, and some so mighty, as they will lift up an Oxe from the ground, and rent the Arm of a Tree from the Body, as Mr. *Comer* doth witness, who reporteth again, that he saw a Flesh-drawer that pulled up one hundred weight of Flesh, and a Mans Eye out of his Head, and his Lights up into his Throat, *and choaked him.* They make *Binders* also to *glew two pieces of Iron together*, as fast as the *Smith* can joyn them. To be short, they make *Eaters* also, that will consume *Iron, stones*, or any hard thing, to nought in a moment: They dissolve *Gold* into an *Oyle*; they fix *Mercury* with the *smoak of Brimstone*, and make many rare devises of it: And all these wonders, and many more, they do by certain reason; I could tell you if I could stand about it. In the mean time consider, if these or any other such like Minerals were

raiſed higher, and led to the top of their fineneſs and ſubtleneſs, and matched with their like Companions, or with their Contraries, if you will, thoſe great Diſeaſes in our Bodies, what ſtirrs they would make among them, how eaſily they would hew them, pierce, divide, waſte, and conſume them? But you muſt alwayes have a ſpecial regard, that the Medicines be not liker our natures, then the nature of the thing that hurts us, for then they would firſt fall upon us, and let the Diſeaſes alone; which heed is eaſily taken in Minerals, things very far off our nature, ſaith *Des Cartes.*

And with theſe Experiences of the wonderful vertue of the oyl and water of Tobacco; Wiſe men I have known do Miracles with it, but the ſmoak of it is the abhorredſt thing in the world.

11. What is to be ſaid more in theſe matters? I think nothing, unleſs through the countenance of an idle opinion that reigns among them, they dare flye to the laſt, and of all other the moſt ſlender ſhelter, and deny our ability to break, tame and handle as we liſt, ſuch ſtout and ſtubborn bodies: (what) becauſe you know not how to do it, will you faſhion all men by your mould? Wiſe men would firſt look

look into the power and ſtrength of skill and nature, and ſee what they can do, and meaſure it thereby, and not by their own weakneſs; there ſhall you underſtand, that there is nothing in nature ſo ſtrong and ſtubborn, but it hath its match at leaſt, if not his over-match in Natu re, ſuch is the nature of Mans body, of his Souls, of ſignatures of Plants, of Mettals, and Minerals, and other things alſo.

12. But admit ſomewhat weaker, as *Herbs* and P*lants*, &c. yet this, if he get the help of a Wiſe mans Art unto him, ſhall quickly wax great, and mend in ſtrength, and be able eaſily to overcome that other: Mark how the dregs of Vinegar, a thing ſprung out from a weak beginning, and it ſelf as weak as water, is able, if it be but once diſtilled, to make ſtouter things then Minerals, even Metals themſelves, all but Silver and Gold, to yield and melt down to his own wateriſh nature, nay which is more, then *Mill-dew* of *Heaven*, wrought firſt by the *Bee*, that cunning Beaſt, and then twice or thrice by the Diſtillers diſtilled will do the ſame, you may judge with your ſelf, what not only theſe, but other fiercer and ſharper things, as Salts, *&c.* more like to do upon Mine-

rals; and by the way consider, if such mild things as Wine and Honey, so meanly prepared, are able to subdue in that sort the most stiffe and tough things in the World, so Minerals cheaper then *Aurum Potabile*, in their highest degree of dignity would cure the stoutest Disease (being prepared fitly) that can grow in our bodies. Now let us sit and take our rest a little, and then we will lead you the way to the golden treasures of Nature, and safe, easie and effectual Medicines.

CHAP.

## CHAP. XVII.

1. *How the* Rosie Crucians *make a Chirurgeons Instrument,* 2. *that it shall pierce through any part of the whole body, without sense or feeling, and sound the depth of a Wound.* 3. *The difference of Common Physitians, raw, blunt, and herby Medicines, and* Rosie Crucians: 4. *What a Physician ought to be.* 5. *what they ought to learn,* 6. *and what they ought to practise.*

1. BUt I wear away time in vain, to speak so much about this matter; and yet sith all are not of like Capacity, I will add one yet familiar example; when a Chirurgeon goeth about to search a Wound that is deep, if he thrust at it with a Butchers prick he would move Laughter, let him take a Thorn, and it will pierce somewhat prettily; but to do it throughly, and at his pleasure he will use (though to the great grief of his Patient) a fine and long Instrument of metal. But a right Chirurgion (the

common ones are but Butchers) such a one as is a *Physician*, and *Astrologer*, nay a *Rosie Crucian* also; would touch his Instrument with a Loadstone, that is commonly found, to make it pierce throughout the body without all sense or feeling: Even so good *Physicians*, such as these, are hard to be found in this Government, where none of these can live without great envie. If one of these *Rosie Crucians* be to encounter with our greatest enemies, these four we speak of, he would not, I hope, if he were a true *Rosie Crucian*, be so mad as to thrust at them with the raw and blunt Herby Medicines, such as Doctor *Scarborough* prescribes, no nor although they be sharpened by Mr. *Jacob Heydon*, by plain distillations: neither would he, I think, for pitty sting the poor Patient with Martyrdome of rude and rank Minerals, and unless they were made into a fine, clean, natural, and temperate quality, which would work mightily, and destroy either of these four great Diseases, *Leprosie*, *Gout*, *Dropsie*, and *Falling-sickness*: but feed, comfort, or at least not offend and hurt his Patient; they labour in vain that practise otherwise. These are the Medicines which I only use, and which a good and wise Physician ought only to seek and follow,

follow, and if he cannot find it, let him use the *Cure themselves*. But such a thing as this, I say, brought to this equality and fineness of frame and temper, (were it at the first, *Wight*, *Plant*, or *Mineral*) was it which our *father* and *founder Moses* (the chief of the Rosie Cross) said, is like to Heaven, and the strength of all strengths, piercing and subduing all things.

2. This was it that warranted his Sons the *Rosie Crucians* to avow so stoutly, that Art was long, and Life short, and all Diseases curable; when *Hippocrates, the father of common Physicians*, was driven by the infirmity and endless matter of his weak body and envious mind, tinctured with Covetousness and fickle Medicines, to cry to *Rosie Crucians*, but they would not hear such hard-hearted fellows, nor give him *long life*; he said therefore, that Art was long, and life was short. And whereas he and his off-spring were fain to leave many diseased helpless, to the great shame of Art, and plague of Mankind, is it any marvel when as they prick at them (as I said) with a Butchers-prick? Nay, see what they do by their practice, they be so far from all help and comfort to the Patient in greatest danger, that they increase his misery many wayes, except the great Ea-

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ſer of all pain, and their common Medicine *Death*, be quickly adminiſtred: Firſt, they make the Patient ſuffer the puniſhment due to their own ſlothful idleneſs, burdening his ſtomack with that labour of looſening and ſundering the Fine from the Groſs, which they ſhould before have taken into their *Glaſſes*: and then by doing theſe often, they clean tire his feeble Nature (as it would tire a Horſe) when as by ſtripping the foul and groſs ſtuffe, that dulls the working, and retaining the Vertue in a narrow ſtrong body, they might do as much at one time as they do now in twenty; and becauſe their Medicines applied are of ſmaller power and weaker then the things that hurt us, they feed, nouriſh and ſtrengthen the Diſeaſe and ſickneſs; but for all this, if ſome of this company and ſide of Leaches have been and are yet ſometimes able to heal all Diſeaſes in our body (though with much ado, as you have heard) ſave the four named remedileſs, yea and thoſe as well in their ſpring as before their ripeneſs, as they themſelves report. Is there any *Proportion* in *Geometry*? Let the *Colledge of Phyſicians* lay meaſures why the *Roſie Crucian mighty Medicines*, which I call *Cure the Greats*, paſſing theſe in power, *as much as*

*the*

*the ripeneſs of a diſeaſe is above the Spring*, ſhall not overmatch the ripe as well as the green Diſeaſes: Wherefore there be no doubts left, but this plainly true, that albeit the *Grecians* are weak and halting in this kind of healing, yet is the *Egyptian*, or (as now they term it) the *Paracelſian* and Mineral skill ſufficient to cure all diſeaſes: Then I have paid the whole ſum of my promiſe, touching the ſecond means and helps to Happineſs, Knowledge of all things paſt, preſent, and to come, long Life, Health, Youth, Riches, Wiſdome and Vertue, how to change and amend all Diſeaſes in young or old by *Roſie Crucian* Medicines, which is Life and Health.

3. Before I cloſe, I think it very meet, while the time and place very fitly ſerveth, to do a good deed, and this ſhall be my intent, to admoniſh and exhort the Grecian Leaches, and their Schollars, the Engliſh, Spaniſh, and French Phyſicians, whom if they follow *Hippocrates*, *Plato*, *Pythagoras*, and his fellows, I love for their Learning, and pitty for their miſleading others, (although it be grievous) I know too old Scholars, wone in a kind of Learning, to unlearn all, as it were, and begin again, for their own credit and virtue, yea,

and

and profit take also, if they esteem that best, to leave those *gilded* Pills and *sugred Baits*, and all other *crafty Snares*, wherewith the World hath been so long caught, and so long tormented, and to seek this only heavenly Society; as (to you that are learned) easily may temper your selves, and be acquainted with the ready, true, plain and certain way of healing Diseases. I think in former time they were not greatly to be blamed and accused but of dulness and weakness of understanding, in not applying and seeing this perfection, and supplying of all their wants; but since they have been so often warned, not with words only, but with examples of Learned men, *Matheolus Fernelius*, *Severinus Danus*, *Philo Judæus*, *Diodorus Siculus*, and other such like, which have and do revolt, and flie away from them daily, yea and by the certain deeds of *Paracelsus*, it were impiety to sit still: Well, few words will serve to wise and vertuous Physicians, such as are of themselves forward.

4. But there is another, and I am afraid, the greater sort, less honest, more idle and covetous, full of windy pride and words, but empty of all good learning, and they are no friends to *Rosie Crucians*, nor

nor they to them, and these no gentle warning of any, no though a *Rosie Crucian* himself should come and bring *Truth* her self along with him in person, would prevail; who care not, it seems, if half mankind should perish for want of help and succour, rather then loose their gains; and which not only speak foully, but write foolishly, against this overflourishing vertue, but also like the giddy people of my time, where they catch the State, banish the men that hold and possess it; whereas if it were a good Commonwealth (quoth *Aristotle*) the matter would be so far from *Banishment* or *Imprisonment*, as they would esteem such a *Man* as well as the *Laws* (for he is himself a Law) exempt from all obedience and judge him worthy to be followed and obeyed as a *perpetual King*.

5. This untowardness and crookedness in men, caused all our *All healing Ancestors* the *Rosie Crucians*, from time to time, never to abide their Sentence, but to the great hurt and loss of mankind, go into willing *Banishment*, you have established a kind of Government among you (to pursue the same, like a little ——) wherein you rule alone over the weak and sorry sub-

subjects of mens Bodies, then their health and safety you ought to seek only, besides enough to maintain a contented estate also, which *Plato* allows his Governours, and not profit only (that were Tyranny) both for humanity and Religion sake; for to omit Religion, which they do lightly omit, if a Physitian begin once to make a prey of men, he is not only no man, but a most fierce and cruel Beast, not fit to be compared and matched any where; if you seek all over the world, as with the mishapen Monster of *India*, which *Aristotle* describes, and calls *Martichoru*, which being by nature or custom, I know not whether, very greedy upon mans flesh, is with manifold and wonderful helps furnished and armed unto it.

6. First with a face like a Man, a voice like a Trumpet, two fit things to allure and call him in, and then if he flye, with the swiftness of an Hart to overtake him; he darts like a Porcupine, to wound him afar off, and with the tail of a Scorpion, as it were, a poysoned shaft near-hand to sting him: Furthermore, lest all this might not serve, by occasion of Armour, he hath feet like a Lion, fiercely and cruelly to tear him, and three rows of teeth on each

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chap for the in-devouring. Apply you and the Apothecaries the reſt your ſelves, in ſecret, for my part, as I am not a *Roſie Crucian*, ſo I am as well as they ſorry to ſee evil done. And I am loath to ſpeak evil of it; and ſure were not the great grief and envy I do bear, and alwayes did, to ſee deſert trodden down by ſuch unworthineſs, and ſome little hopes I have to hear of the amendment, and ſo of the return of the Truth, and good Men out of baniſhment and impriſonment, you ſhould have found me in *Weſtminſter-Hall*, as I have been an Attourney in Term time, and mean to continue my practiſe there ſo long as I live, except in the Vacation, which I intend to ſpend in *Chimical* and *Roſie Crucian Medicines*, for the good of honeſt plain meaning men: As you ſhall find in the fift Book, after we have proved, the way to Happineſs, the way to know all things paſt, preſent, and to come, the way to long Life, the way to Health, the way to wax Young, and to continue ſo, the way to Bleſſedneſs, the way to Wiſdome and Vertue, the way to cure, alter and amend the ſtate of the Body; the way to find out the Golden Treaſures of Nature and Art, and the way to prepare *Roſie Crucian Medicines*, their

their use and vertue; they being safe, easie, experienced, and effectual Rules and Receits, and such, as whosoever puts in practise shall find true, to the Glory of God, delight of his Soul, and cure of his Body.

CHAP.

## CHAP. XVII.

# *The way to wax yong.*

1. *Old Age, gray Heirs, dim Eyes, deaf Ears, rotten Teeth, and lame bones renewed to ſtrength and youth;* John Mackleins *example and others:* 2. *The Reaſon:* 3. *What makes us young and flouriſhing:* 4. *Of cheriſhing life:* 5. *Why children and old folk are leſs Active:* 6. *The decay of the food of life:* 7. *Example, of renewed youth:* 8. *Why Princes are not long lived:* 9. *To preſerve you:* 10. *Of Brachmans and Indian ſecrets:* 11. *The ſtay of the Law of kind:* 12. *The firſt moiſture in Nature:* 13. *Motion:* 14. *Heat:* 15. *How to move the ſpirits:* 16. *Fruitfulneſs and Activity:* 17. *Of Froſt:* 18. *Of youth:* 19. *Kinds of waxing yong:* 20. *Various opinions:* 21. *Strange changes:* 22. *To ſpring to youth from Age:* 23. *Medea and Jaſon:* 24. *Of the Deeds of Nature:* 25. *Man reſtored:* 26. *To renew the ſkin, nailes and hair:* 27. *Of order in youth:* 28. *That an old man may be taken as it were from the brink of the grave, withered, feeble and crooked, and led back to his former youth and luſtineſs:* 29. *Acts of Kinde:* 30. *An old woman turned into a man*

*and of other things:* 31. *How to accomplish these things.*

1. HOwbeit we *live long* and *in health*, if our bodies be weak and unweildy as it is in age, it must needs let & clog us much in this happy race; wherefore the third step and help to *Health*, that in youth was not idle, nay out of order is youth; *what then is youth?* they know best that have lost it; *It is the most Active, Fruitfull, and beautifull estate of the body*; these be the marks and differences, whereby we may know it from all things else. I mean activity, not in deeds of moving only, but of life and sence also, this is it which makes up the Nature of youth: the other two marks are taken in, not as needfull helps, either to *youth* or *health* and such as may not be spared (especially beauty) but because they be very notable markes to know youth by: and that as we heard of true honour and pleasure above, so these will also perforce hang on and follow, though they be unlooked for and unregarded.

2. Then this is the matter under hand in this place; this we must prove possible to be kept and preserved to our lives end; yea and though it were lost before, that it may be gotten again and restored; and yet, first, as our naturall heat is the cause of our being,

so

so the cause of our best estate; and youth is the flower of it, that, is his chief strength and quickness. Then keep and recover this, and all is done.

3. But we had need be sure of this, that the flower of heat makes us young and flourishing and sure by proof and experience, the best assurance in the World: let us look all over and we shall finde it so; for to begin with Plants; although their life is dark, and they be but lame and unperfect wights, See *my Harmony of the World* (for *Plato* gives them sence) *So clearly follow the quickness and dulness of their imbred heat, caused by the two seasons of summer and winter*, as appears in *India*, where for the continual heat and moysture and summer of the Country, no plant feels age, or *fall of the leaf*; that word is *Idle* in those parts, because by a strange property besides the rest, it hath strange cooling above the rest, standing in water first, and then some what deeply from the Summer sun. Nay amongst us we see those Plants which are hot and dry, sound and hardy, able to withstand the force of cold, to keep their leaves in winter, as *Holly, Ivy, Box, &c.*

4. Moreover keep off the starving cold, and cherrish the life within, and you may help and amend Nature, and make any Plant flourish and bear fruit in winter; *how*

*is that?* but an easy matter: Plant it in a stove, and cover the root with Horse dung, and the rest with chaff, and you shall see the proof, if not the profit worth the cost and travail. The same is seen in beasts, but let us leave the middle that we come not to the end too late.

5. Then why are Children and old folk lesse active, fruitfull and beautifull, then the middle sort, but for want of heat? for let the *summer* first dry us; *Galen* saith and that before the birth as I shewed, be great there in store, bulk & quantity, because it waxeth & waneth still with his food, our first moisture and this from thence decayeth daily; yet his quality, strength and activity, which maketh him worthy of the name of heat, is then little, as over much drowned with overmuch forraign and strange wetnesse. (Like as we see in a green fagot) unable to work his will, and shew himself, either to knot the sinnews for strength, or concoct the blood for food, and coolor before the forraign moisture be spent and gone, which is not in long time: The cause I have proved in my *Temple of VViſdome.*

Now for old folk what is so clear as this, that by reason of the daily decay of the food of life, the fainting heat lets the Knot of strength and lustinesse slack and loose again, and the concoction and colour of blood, which

which before made ſeed and beauty, to decline and grow to wateriſhneſſe? in ſick men and women for the ſame cauſe; and albeit women have their ſeed, yet is it not hot and quickning ſeed, but as dead ſtuff only fit to receive life and faſhion; and admit they be more faire and ſmooth then men, which are hotter, it comes by chance becauſe the foul leavings, the blemiſh of beauty, by the force of manly heat are driven outwards, when the ſlackneſſe of the heat of women ſuffers to remain within, and turn into menſtrues, a thing more grievous and noyſome in truth then beauty is delightſome. And therefore *Ariſtotle* very well calls her a weak man; and he makes the male in all kindes to be that which is able to concoct the blood; and that which is not, the female. Then if it be cleared of all doubt, that the chief ſtrength of heat is the cauſe of the flower of age and youth, and nothing elſe in the world; let us take and ſtick to the matter, and ſee how it may be maintained firſt, and then reſtored.

7. I will not urge the way of upholding heat in Plants above ſaid, nor yet this witneſſe of the *German* who hath found out means for the ſame, both in Plants and wights, as he teacheth in his *high opinions*, nor yet make account of thoſe examples,

which by course of nature and good order of life have done well, and drawn near to this matter: as of *Lucius* the player, who pronounced upon the stage at *Rome* an hundred years together, nor of *Cornelius* who bare *Saturnine the Consul* after sixty two years; nor yet of King *Masinissa*, who about ninty got a child, and ever travailed both in frost and snow bareheaded, and such other like, marked with signes of long continue l life and lustinesse. I will come to the point at once. *Pliny* (such an Author) reporteth that the whole nation of *India liveth long free from all diseases*, well nigh two hundred years without any grief of Body, not once touched with ake of head, teeth, or eyes, nor troubled with spitting, all the great companions (as we see) of age, that we may gather by likely guesse, when they know not the companions, the thing it self as unknown unto them; but what needs any guessing when the same man for certain and in plain termes assureth us, that in that part of *India* where the *Sun being their Zenith*, that is right over their heads, casting no shaddow, *the men are five Cubits and two handfulls high*, and live one hundred and thirty years, never waxing old, and being when they dye, as in their middle age and chief strength & lustinesse? what need more words? If this report

port be true, as we may not easily doubt of such an Author, then sure this matter is not impossible, as they would have it; but all men if they lived in such an aire, and took so good a care of life as I discribed (I must still fly to that succour) *might preserve their youth, and never wax old untill that term and stint of life appointed*; or if this kinde of teaching be now some what stale, yet beare with my meaning, and yet perhaps some other means may be found for the matter, in the storehouse of skill and cunning; let us see, much more briefly then we have done before, because this part is already well nigh dispatched; so straight is the link of all those helps, that one can scarce be loosened without the rest, and all must go together.

8. Then what means may we finde? what preserveth this natural & heavenly heat of ours? that common people take hot meats & drinks, & think that these preserve heat & nature, as simply *as if a man should put lime to the root of a tree which he loved; for as this hastneth the fruit with heat, but kils the stock with drought, & soaketh up the lively juyce & moysture:* so in them their hot meats out of kinde, laid to the root of life, quicken and stir up the spirits, the fruit of life, for a season; but withall understand, drink it up & waste the first moisture, that is, the whole stock of nature; and so by softning thus the hardnes

of age; as it were Iron in the fire, they make it seem for a time youthfull, and lively, yet is it but a vain and empty shew and shaddow; and as iron when it comes out of the fire, is the harder; so they make their age more unweildy, and draw it on the faster by that means, and that is the very cause, together with care and pleasure, *why Princes and nobles, by drying up their bodies in that sort, live not so long for the most part, nor in so good health as other folke, and depart especially at such time, (if the report be true) as those bushed Starrs called Commets*, appear; Because whether it be a stedfast *Starr*, or an *Elementall flame*, (I am not to dispute such questions here) it is not to be seen in a very fine and dry weather which consumes dry bodies, and sends them packing; and besides, (though it be besides my purpose,) turns good humors into scum called *Choler*, cause of Broyles and sedition; and so making, as we see, the bush Starr, a plain signe of both those matters, but cause of neither: As you may read in our *Harmony of the VVorld, lib.* 2.

9. What then preserveth heat? learned men have brought in certain fine fat and airy meats, as *Butter, Oyle, and Hony*, and commended them for very great helps & means to preserve *life* and *youth*, (for both are done by one way, and under one) but especially one of them, that is *hony*, have they lifted up

above

above the reſt, for that the Bee, that little cold & bloodleſſe beaſt, by reaſon it is both made of, and fed with the ſame, liveth ſo long above the kinde of parted wights, even eight years as they repore; and b.cauſe Manna the famous nouriſher unto man, is nothing elſe but a dew concocted in hot Countries, by the heat of Heaven in ſtead of the Bee, and for ſuch like cauſes too long to be told in ſo ſhort a race of ſpeech as I have throughout appointed. But theſe men are wide as well, though not as the former; for if you remember well, when we ſpake of things that preſerved life, (which is nothing, elſe as *Thomas Heydon* hath ſaid, but Heat, there were found onely two belonging to the uſe; *viz.* meat and exerciſe, and that to let paſſe exerciſe, although the finer breath of the outward *Aire* of our meat may ſerve the *Ætherial* Spirits, which carrieth life as wel upward as downwards; ſee my *Temple of VViſdome*; yet our Heavenly muſt have finer food, an *Ætherial* body which is ready and at hand, nowhere in nature ſave in our firſt moiſture: then this fat & airy meat of theirs, may help to lengthen life, and youth indeed; but not directly by feeding life and maintaining the firſt moiſture, but by another by-way procuring healt h and ſoundneſſe, (for ſickneſs and

and diſeaſes bring age and death a pace) and this is, becauſe for their great cleanneſſe, whereunto they be wrought by nature and Art together, they neither breed (as other meats do) many droſſy *diſeaſes*, nor ſtop the lives and heats free paſſage.

10. Sith then there is nothing in the world, within the compaſſe of our reach, able to maintain and nouriſh heat, but it muſt needs faint and wane daily with our firſt moiſture; how falls it out, ſay you, that thoſe *Indians* ſo kept their youth, without waxing old, as we heard out of *Pliny*? I cannot tell, unleſſe the *Sun*, for that great and familiar acquaintance ſake, hath favoured and bleſſed them above all people, and brought down Æther, and given it them to nouriſh them; for their ſoyle and ſeate, becauſe it lyeth right under the *Sunns* walk and travail, is not through extream heat unhabitable, (as *Thomas* Street fondly ſuppoſeth) but of other the beſt and moſt temperate, by reaſon that extream heat of heaven is moſt equally anſwered, and juſtly tempered with cold and moyſture of the ground proportionable, which thing they knew not, becauſe their eyes were ſet to high to ſee the lower cauſe and courſe of nature, moſt plain & certain. For God when he meant to make our change-

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able world here below, by a wonderfull foresighted wisdome, stinted the *Sun* within those known bounds, the *North* and *South turns* (which they call *Tropicks*) least when he had run round about, he should have worne and wasted it everywhere alike, and made it smooth and even in all places; and so all either a dry ground or a standing poole, both unfit for the variety of change which he meant to see play before him; but now he is so curbed and restrained within those bounds aforesaid, he can weare the ground no further then his force can reach, nor any otherwise then as his force serveth; so that the earth must needs be most worne and wasted, where it lyeth within the compasse of his walke; and so rise by little and little, on both sides without the Turns, untill it come to the top and highest pitch, where it is furthest off, that is under the two pins (which they call Poles) of the world. Then heare for the coldnesse, the earth is fit to thicken the aire and breed water, and for the bent and falling to send it down to the midst and lowest part; whereby the great strength of heat is drawn upon heaps and in great plenty; and for this cause and the length of the nights, it cannot scatter abroad, and vanish away to nought, but thickens a pace, and falls again abundantly, raining three or foure times a day. Whereby we may

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Judge, that this middle girdle wherein we inhabite, cannot be so broyled and unsufferable as our *Starr-men* avow, but in all reason very milde and temperate; & think that as the *Sun* meant to favour all parts as much as might be, so chiefly and above all that (as reason, yea and necessity bound him) with which he is best acquainted; and as this is certain (by report of all Authors) in all other things, yea and in men touching all other gifts and blessings, so we may guesse this one which we have in hand, was not slipt and left out in so large a charter.

11. But for all this, and in good sadness (we have but argued hitherto, it is not good to seek to dispence against the loss of nature, and it were better to discredit *Pliny* the reporter, (though he never so good an Author) then Nature her self the Author of all things: for this story is set against the whole course and drift of nature whose works as they be not woven and made up at once, so they decay and weare away by little and little: and therefore admit these men of *India* by speciall licence from above, do beare age fresh and young a long time, in respect of other Nations: Yet we must in no wise think this is for ever and not for death; as *Pliny* saith, for then they should not dy and depart as other men do,

do, naturally, which is when age creeping on and changing by little and little, is at laſt made ripe and falling; but rather by ſome ſuddain force be taken, and as it were delivered by and by to I know not what hang-man among the deſtinies, to be cut off and put to death by violence; but what force can that be? nay I aſſure you further that if the ſtroak of ſickneſſe and diſeaſes were away (as ſaith he, it is almoſt) they might live for ever; another breach of the never broken laws of kinde.

12. Wherefore let this ſtory go, and let us hold this rule for certain, that by reaſon there is no other food for naturall heat open in kinde, but our firſt moyſture, which becauſe for want of ſupply, it likewiſe waſteth daily, youth muſt needs by nature fall away and cannot laſt for ever. And yet we muſt alſo (to come to the purpoſe) remember how it was full often above proved, that ſuch a free ſupply of due food for life were to be made by skil, and fetcht out of the bottome of nature and all things by the Divine *Art* of *Hermes*. Wherefore to avoid the jar and ill ſound of our often beating upon one thing, our *Pantarva* and heaven above declared, is it that feeds our heat, that holdeth and preſerveth *Youth*; that is it I ſay that doth the deed, for many cauſes ſet down before; I will ſend them that come not hither

ther the right way back again to take all before them.

13. But there is another thing; motion I mean, and that helps to bear up the ſtate of life and heat, which I ſcant touched in my diſcourſe of Phyſick there, and yet it ſhould be handled: becauſe although it be not ſo needfull as the former, yet it cannot in any caſe be wanting; for as *Martiall people like unto Mars* (as we term it) and valour it ſelf loſeth his glory and brightneſſe in peace and quietneſſe, as you may read at large in our *Idea of the Law, Government, and Tyranny*, the ſecond Edition; ſo this heat that rules our body, though it be never ſo ſtrong and luſty, yet it cannot ſo ſoon reſt, as it decays and as it were ruſts with Idleneſſe, nay *the body* it ſelf being as I ſhewed above, an *Airy* and *Fiery temperature*, muſt needs have quick motion, as one of the two pillars of his ſtate; and therefore *Plato* by the example of the great world, very well adviſeth us ſtill to move both body and minde, and that together, if we mean to have them long continue. And we finde his Counſell good by daily proof, when we ſee thoſe that move the memory moſt, as wiſe and learned men, do hold it longeſt, but becauſe they do not for the moſt part exerciſe their bodies, to loſe that quality: Whereas quite contrary the common ſort, by reaſon they move thus

this much, and that other litle, are a great while in body lusty, when their memory is gone as quickly.

14. How moving increaseth heat, it appeareth in all places; first in the spring of al heat the *Sun above*, which could in no wise serve to stretch so far as to heat half the world at once, if those huge heaps of heavenly beams and spirits did not help him. See my *Harmony of the World.* Then they would be shut up fast as they be in stones, and metalls and such like also, and hard lower lodgings, and not (as we see them) most free, quick, lively, and swiftly stiring; no more doth any fire below burn so fiercely as that which by a cold blast is driven up close and round together, and we see by those that move and stirr most lively; to pass by the lightning, (as the weakest to the stron gest in the world? and a number more such proofs; for what should I stand so long upon so plain a matter?) motion doth not only increase heat where it is, but begets and purchaseth it of nothing. And not only that way which every man seeth, by rubbing two hard things together, but also by grating a hard thing against the soft and yeilding aire, which is somewhat rare, and yet known to the *Babylonians in times past, when they used to rost egges by whirling them about in a sling* in the same manner; and so these *Archers that have seen the leaden heads*

*of*

*of their Arrows, to melt in flying,* so great a father of heat is motion that we may judge how able he is to keep it when it is once gotten: Read our *Temple of Wisedome.*

15. Now if this be sufficiently shewne and proved, we need bestow the lesser labour to teach men, how to move their heat and spirits, because every child that can go, can do it; and it is enough to exhort them that love themselves to do it.

16. Then by these two means of like meat and motion, we have our youth still (that is) *our chief colour, fruitfullnesse and activity, is there any thing else? these make up all the being and nature of youth;* except you fear the losse of his hang-byes, and appurtenances, which are *teeth,* the *sweetnesse of breath,* the *smoothnesse of skin,* and of *haire* the *colour natural.*

17. But it is no danger if you will let me run them over; for if our heat and moisture remain without decay, first the Jaw bones wherein the teeth be mortized, will be full and moist, able to gripe and glew and so to hold the same from falling, then all ill smel comes of rawnesse and want of heat to concoct it; wrinkles of cold which make the face to shrink, & gathers that together, which heat spreads a broad smoothly, and gray haires from

from the same cause; for when our natural heat faints & fails, it withdraws it self from the outmost coldest parts soonest, and leaves the moysture raw, which for lack of inward heat to salt and keep it, lyes open to the force of outward cold, whence comes all rottennesse, and from this a white coat and hoarinesse. Therefore we see why sicknes and sorrow bring gray haires so fast, yea sometimes presently: as to passe by the plainer, you shall hear by one strange example *of a sorrowfull young gentleman of* Italy, *that being fallen into the hands of Pirats, and laid wrapt in a saile ready to be cast over bound, and within twenty foure hours space, released and set at liberty*, who by great grief and fears forcing his heat to retire to the heart her Castle, made his head white and aged in that space, & could never get it turne again all his life, which was a long time after. And so we have this point briefly and easily dispatched because it was a loose and easy matter; but the next, that is *to recover young years spent* and blown away, seems no such thing, nor to be used in that order; for as a new and strong building by due and daily reparation, is kept sound a long time; whereas if for lack of care, it be once falne to decay, it cannot without great cost and time be recovered; even so it is with our body; as it is easy if it be taken in time with heed to preserve it; so

if by negligence the weather have once beat in and made it rotten, it seems a marvailous work to repaire it.

Although indeed it be much harder, not onely then his fellow, but then all the rest that were before; yet we will not give it over now, and like *our idle Poet, fail the last act of life*; wherefore let us go forward, and with all our endeavor strive to shew, *that youth* long before lost (though not so easily) yet as well may be recovered as it was preserved.

19. There be so many kinds of waxing young again named in *Philosophy*, and given to the nature of wights, that it were good first to sort them out, to see which we mean in the place, least our labor fall into their hands that can quickly mistake; one of these ways is by name only, and not in deed, *As when the soft and bare skinned beasts, use by course of kinde, twice a year, the Spring and fall of the leaf, to cast off their upper coat and skin, they say they put off old age, and wax young again*; when it is in truth the putting on of age rather and decay of Nature, as appeareth to them that know the cause, that even for very cold and drought, the true plain ear marks of age, their skin doth loosen and wither away.

20. There is another kinde, as far in extremity as that other, and all together indeed,

deed, which *Alconeon* calls joyning of ones end to his beginning, and which he saith man cannot do, and therefore dyes; and this is and ever was, not the opinion of *Poets* onely, but of *Philosophers*, and not of *Greeks* onely, but of all Nations except our old *Egyptians*, and *Rosie-Crusians*, men always in all rare wisdom esteemed.

21. These men, as I said above, do not use to mark the steps of kind, and her most strange and unwonted changes, but also set and venter upon the like by skill; yea and to pass further, if any reason will carry them; and so at length they came, and I know not how, or whether by guess or knowledge to this *ruled certain ground*, of raising the dead, and whether it was possible for any man, put out by forcible and violent death by natural means to rise and quicken again, and so to be renewed, and as it were by a new birth restored.

22. But what be their new and marvellous means? which way is this incredible course performed? after they saw not onely some parts of other wights (as the *tailes* of *Lizards*, the *eyes* of *Snakes* and *Swallows*) but also the whole bodies of cold and blood-less ones, clean razed and destroyed, *Naturally to spring a fresh, and to be restored, as a Snake cut in peices and rotten in dung, to quicken, and every piece to prove a Snake again,*

*they began to reach by Divine knowledge and practice at some further matters*; and to say some whole and bloody wights, that spring not out of nothing, but are breed by force of Seed and conjunction of Male and Female, and the like kindly corruption, to raise them up again and renew them (*as a bird burnt alive in a close glass, and so rotted, and then inclosed in a shel, to hatch it under a Hen, and so restore the same*) and other strange proofs they ceased not to make, until at last they durst be bold to think, that any wight, even a man and all might by the same course wax young and be born again still, and live for ever.

23. This is the second way of waxing young again, and as great an extream as the other, and as far from any meaning, though there be divers reports and stories flown abroad, of men that took the same race in themselves and others, and found both good and bad success (according as a man that favors it will think) as the work was intended by them which were put in trust: *Medea sped well say they, in proof, upon* Jasons *Body, and made him young again, as* Tully *saith, recoquendo; but* Hermes, *the Poet* Virgil, *and the Spanish Earl failed upon themselves, as some hold, but as others hold, they had good luck and came to their purpose.* To know the whole Art, read the second Book of the *Har-*

*Harmony of the World*, and the *Temple of Wisdom.* What should a man say to this matter? albeit I do not choose this kinde of renewing, yet I will not condemn it without cause, and judge it for a thing Impossible; for I see no reason but that the story of the Snake may be full easily true, because it is bred by it self, and of more unfit stuffe in the same manner; and for the rest all is one to nature, if the stuffe and place be meet and convenient, having her general seed of begetting (which I said was all one in all things) in her bosome ever ready, and thereby making (yet as we heard before) all seeded Plants without seed somewhere, yea and perfect wights both water and Land ones; and at first when the stuffe, and wombe, and her own heat, and all served very fitly, having wrought man and all so.

24. But now why is seed given up to things? because nature for want of the former helps (as they could not last for ever) so not able in all places to work the raw stuffe of the beginnings so far, to such perfection, unless she finde both the stuffe well dreſt and half made to her hand; and a whole womb like an artificial fornace, to help and set her forward; well then for this one matter and manner, of restoring man, let us call it to the account of reason,

and consider what is that seed that maketh man, and the place where he is made; what is all the work? *Is it any thing else but a part of man (except his minde) rotted in a continual, even, gentle, moist, and mighty heat? is it not like that the whole body rotted in like manner, and in a womb agreeable, shall swim out at last, quicken and rise the same thing?* I cannot tell, I will neither avow nor disavow the matter; *Nature is deep and wonderful in her deeds*, if they be searched and unwound to the bottom. I cannot tell, I say; nature may suffer this, but not Religion; and yet it is a dangerous trial as our men, and the Poet found by some mens sayings.

25. *They might more safely have made a proof upon a piece of themselves, which we call Seed, ordered by that skilful kinde of recoction (which hath been found true, as some report, and I think it certain)* or perhaps more kindly and throughly, but sure more civilly and religiously in the due place appointed; for this also a kind of renewing of himself and waxing young again, when his child is (as *Aristotle* saith well) another himself, onely sundered and set apart from himselfe; but neither is this third kind enough for us; *we must have the whole and unparted man restored.*

26. Then the fourth is it I mean, which is indeed a mean between all the rest, especially between that empty and dan-

dangerous deed aforesaid, performing more then the one in the out-side, and less within then the other: for this way doth not onely by a better race of refreshing it with heat and moisture, renew the skin, nails, teeth also, though these by the same way of putting off the old ones; but for the inward chief and needful parts, how out of the seed at first by the natural workman, it shall neither make nor mar any, onely change and alter, purge and place them all in their former state and soundness, youth and lustiness.

27. Then let us see how we may be renewed and wax young in that order; beginning first with those idle and needless things (I cannot call them parts) of the body, which after were made up, finished, grew, and sprung out from the leaving of our meat and nourishment; the *teeth*, *nailes*, and *hair*; as for the skin it is a part of the seed, or the crust that over cast the thing, when it was fully baked; then as these had no certain course and order of kind in coming; for (to omit hair that goes and comes upon every light occasion) some are born without nailes, and some with teeth; when others again have none before they be old, and such like disorders; so no doubt by skill they may come and go again without any hurt or great change to

the body. *Pliny tells of one whose teeth came again after he was an hundred years old, and upward:* and *John Macklain* an English Minister renewed his age and waxed young being very old as they say; and I know not well *Whether the Souldiers in Germany by drinking of a spring, by the River* Rhine, *had their teeth shaken out, and loose and had them come again* a new. But this is certain that there be waters in the world, which by a speciall quality make those beasts that drink thereof, cast their haire, hornes and hoofs, and so renew them, as the Poet saith.

28. What need many words? this part is easy and of small weight, and we may passe it over: but that an old feeble, withered, crooked, and barren man, should be taken from the brink of his grave, as it were and led back to his former youth, and lustinesse, is a thing say they, both in truth false, and in reason incredible; nay if two such men were set before us, it would seem in sence ridiculous: indeed it will seem so to such men as are either all sence and no reason, or else whose wits are all bestowed upon the search of such troubles as is not worth the searching.

29. If it had been spent about the deep and hidden works of nature, there would some have appeared as great as this is, and

stayed

ſtayed all childiſh words; for my part I am willing to ſupply the want, to unfould the greateſt acts of kinde, and ſet them before you; but this work grows too faſt and proves bigger then either I wiſt, or would; it is planted upon ſo good and fruitfull a ground; yet have one or two of the fitteſt examples, and neareſt and match them, and this together that you may ſee it, at laſt, fall out to jeſt, and worthy laughter, (I am loth to fall into the mouths of jeſters) about a ſolid and earneſt matter, writen by a young hand.

30. Is it not as hard and wonderfull a change think you, to ſee a *woman ſuddenly prove a man*, as to behold an old man by little and little wax young again? compare this if you but doubt of the ſtory. *Pliny* is my Author ſtill, who reports of three ſuch ſundry chances, which he himſelf ſaw, (he named the place and party) and how performed upon her mariage day. *Cardan doubted no whit of the truth, but ventures at a reaſon for it* (which becauſe it is both likely to be true, and unſeemely to be told, I will let it go:) and he voucheth the ſame change again, but in another kinde, and yet more ſtrangely then the firſt, and whereof no man ever durſt or could hold a reaſon: The ſame man again ſaith, that the cruel Beaſt *Hyena, every year changeth her ſex, being by*

*courſe*

*course on year male, and another year female, never ceasing nor missing that strange and marvelous turning; is not this a much more harder & greater kinde of change and alteration then that we speak of?* then we grant nature is able to do this if she be willing; but it seemeth not because she never doth it; she runneth still if she be not letted, her appointed race; but if there be many dead chances able to hinder and let this course of nature, how much more can the wit of man, (which is a spark of the winde which gave by kinde her Commission) doth it? as she doth often, if I might stand to show it, both stoup and lengthen, and yet she is never willing and consenting. let us see then for this matter in hand, how skill is able to overrule kind by her own consent, and make her willing to returne and wax young again; first let us know that all *Philosophers, Rosie Crucians* and *Physitians* hold, the life and soule and naturall heat to be allwayes of it self young and lusty, and never old, but to appeare so by reason of her failing part her instruments; and that I have often shewed in a kinde of fire waxing and waning according to her heat and motion; then here one good help to the great work of renewing; In like sort the parts of the body are not marred and lost, as they say of a rich man that he is decayed, when his money the life of the

the World, hath left and forsaken him; even so when our natural heat the life of this little world, is faint and gone, the body shrinks up and is defaced; but bring again heat into the parts, and likewise money into the bankrouts Coffers, and they shall be both lusty and flourish again, as much as ever they did.

31. But how may this heat be brought again? to make few words, even as she is kept and held by due meat and motion; for if she faint and faile for want of them only, then give her them, and she shall recover her self again; meat is the bait that draws her down; Motion comes forward like a gad-bee to prick her forward; but that work is performed in this order; first this meat which is that fine and *Ætherial* oyle, often discribed by Eugenius *Theodidactus* in his book entituled the *Rota Mundi*, and in my *Rosie Crucian Axiomata lib. 2. chap. 7.* exceeding piercing swiftnesse, divides, scatters and scoures away the grosse and foul degrees and leavings, which for want of the tillage of heat, had overgrowne in our bodies and which was cast like a blockish flay-fish in our way, *to stay the free course of the ship of life*, if she lifted to stir and run her wonted race, (which some think it enough in this matter) but also scattereth all about her dew and desired meat, and first moysture

to

to draw her forwards. By which means our life having gotten both her full ſtrength and livelyneſſe, and returned like the *Sun in ſummer into all our quarters, begins to work as freſh as ſhe did at firſt*; (for being the ſame upon the ſame ſhe muſt needs do the ſame) kniting and binding, the weak and looſe joynts and ſinews, watering and concocting all by good digeſtion, and then the idle parts like leaves ſhall in the hot Summer ſpring and grow fourth afreſh, out of this new and young temper of body, and all the whole face and ſhew ſhall be young and flourißhing.

This is quickly ſpoken, ſay you, if it were as ſoon done. *It were happy Medicines*, nay that were a miracle; but I work no miracles; I only help, as I ſaid, the willing race of kinde, wherefore as a man is long decaying and wearing away, or rather in makeing and waxing to his perfection; ſo in mending no doubt, he cannot return all at once, but muſt creep back by little and little, and ſo be reſtored; *or elſe I would have told you at firſt daſh of that ſpring in the Iſle* Bonica *which* Maſter *Edwards* doth witneſſe, will in few days reſtores a man quite (ſaving gray haires and wrinkles) and make him young again. Nay if I had taken a courſe to delight women and children, and to win credit among the common ſort, I would have

have sought the Legend, and rifled all the goodly wonders in the [illegible], and fitted many to my purpose. But as I serve Madam *Beata* my Love, and wait upon a wiser mistress, yea and in the most inward and secret place among them, so I would by my will, speak nothing that should not be pleasing in her sight, and well sounding in the ears of wisdome; Wherefore let these few suffice for this matter being the truth, as I learned of Nature.

CHAP.

never after June 9th 17th 1744 drink any thing Strong



## CHAP. XVIII.

# The way to Pleasure, or the Worlds esteemed Happiness.

1. Of poverty and riches: 2. Of worldly wealth: 3. Of Arabian under-ground bodies: 4. Of Socrates under-ground secrets: 5. That the heat of the earth boyles Rocks into Minerals: 6. Of Quick-silver: 7. The sulphurous and Mineral quality of the breath of man: 8. The Frozen Aire: 9. Of Purging Quick silver: 10. Dissolving of seeds and breaths of mettals: 11. Earthly Brimstone to make a perfect weight: 12. Sun and Moon make man: 13. Of making Mettals: 14 Instruction. 15. Earth in Power, water in Quick silver equall: 16. Nourishment in Minerals and Plants: 17. Of grosse and fine bodies: 18. Mineral heat: 19. Heat perfects Minerals, cold covers the work: 20. Iron and Copper of the Nature of Quick-silver: 21. That Nature

Jun ye. 17th 1744.



*Nature intended white and yelow Copper as Gold and Silver*: 22. *Silver and Gold in all Metals*: 23. *Degrees of Metalls cleansed*: 24. *Nature changeable*: 25. *Of mending Nature by Art*: 26. *The imagination of Birds.* 27. *Guides*: 28. *Antimony*: 29. *The colour of Gold fastned*: 30. *To die Metall*: 31. *To stay flying spirits*: 32. *To wash the hands in Molten lead unhurt*: 33. *To stand the force of a Bullet unhurt*: 34. *To keep a Cloth from burning*: 35. *To use unripe gold and make it as good as the best*: 36. *How to make* Aurum Potabile. 37. *That Quicksilver may be bound, coloured and made Gold, and of strange things.*

EVen this is the point at last which *the golden world* looked for at first; *the way to Pleasure*, because it is indeed the last & lowest part, (being servants, and so to be used) and yet very needfull and not to be spared in this *blessed houshold*; for although we have all helps to *long life*, *health*, and *youth* that may be, yet if we want the service of riches, poverty will besiege us, and keep us under and cut off and hinder many goodly deeds and works of *wisdome* and *vertue*; but what are *Riches*? for the world by *Rosie Crucians* and *Philosophers* agree not in this account; nor this within it self; the world reckons store of *Gold* and *silver* to be *riches*; *Aristotle*

Enough

after March ye 21th 1743-4

After February ye 13th 1743-4 drink no strong drink nor distilled Spirit Liquors

*Enough of needfull things*: the *Stoick enough of Earth and Aire.* To begin here, these might be stretched and made large enough, but that we know their straitnesse: would they have us live by breath alone, and never eat, according to the guise which I set out in healing? be it possible, as it seemeth; yet it is somwhat feeble, as I shewed there, and so somewhat halting and unperfect (by lack of youth and lustinesse) for our full and perfect life appointed, besides the means and hurts of poverty, which I right now touched. *Aristotle* is somwhat strait also for beasts, that I reckon are riches as well; if he had put in enough of things needfull for good life, wherefore we were made, he had said much better; yet not all, for so should all the bodily means and helps aforesaid be counted riches, a great deale too confusedly; now much lesse can we rate the golden wealth right and true riches, because a man may dye with hunger for all this; *So he that sold a Mouse for two hundred pence, dyed himself for lack of food, when the buyer lived*, and this was done (to let go fained *Midas*) when *Hannibal* beseidged *Casiline*; then true riches are enough of outward things needfull for good life, that is, for our *Physick* above set.

But because that golden and worldly wealth

wealth is a ready and certain way & means to this (out bearing violence which no man can warrant) we will use the cause for the effect in this place & to strive to show how all men may get enough of Gold and silver and that by weaker means then *Hermes Medecines* as the place requireth, although by the same way concerning the stuff we work on; that is, by turning base mettals into silver and gold, by the Art of preparing *Rosia Crucian Medicines* named in my *Harmony of the World*, lib. 1. *chap.* 12. this is the hard matter which turns the edg of worldly wits, the brightnesse I say, of these healthfull things dazles the eye of the Common and bleared people, because it is in their account the best and highest, and most happy in the world; when indeed and truth as it is the least and lowest, and worst of all the helps unto *Physick* belonging, so it is in proof and tryall the lesse hard & troublesome, both to *Art* and *nature*, the most ready and easy to be got en and performed.

3. And to show this (we will make no long tarrying) it were first good to enter into the way and order which nature below keepeth, in making the *Mettals under ground*; if I thought I might not run into *Socrates* his accusation, for searching over deeply the under-ground matters: but I hope I shall not now by the mighty paines of the miners

ſpades, and mattocks, the way is made ſo plain before me, or elſe ſure as they be, indeed I would account them over deep and hard for my pen to digg in.

4. Then all underground bodies, which the *Arabians* calls *Minerals*, are either ſtones or hard Juices, (which we name middle meneralls) or elſe they be Mettals; theſe as all other perfect things have all one ſtuff, earth and water, and one workman the heat of Heaven, as I ſaid above, for their wombe, becauſe they be but dead things as they call them, the earth will ſerve. But for that nature meant to make moſt perfect things in that kinde, which require long time to finiſh them; ſhe choſe a moſt ſure and certain place even the dead and hard rock it ſelf, not to the end the Earth might hide them as hurtfull things, and leane upon them with all her weight, as *Seneca* ſaith very ſeverely, or rather very finely, (for we know how he hunts after fineneſſe) like an *Orator*, to whom it is granted *to lye a little in Hiſtories*, that he may bring it in more prettily, as the Orator himſelf confeſſeth.

5. Then the manner of the work of Minerals is this, firſt the water peircing downwards, ſoftens and breaks the rock, taking her courſe ſtill that way where it is ſofteſt, to make the croſs and crooked race, which we ſee of wombs, called vains or pipes of the

the Minerals; but as the water runneth (to take the stuffe as the next thing in order) it washeth and shaveth off small pieces of the rock, and when it stands and gathers together in one place by continual draining, cleanseth and refineth the same, untill the mild heat of the earth, which is the heat of heaven, come and by long boyling, makes it thicken and grow together into one body of many kindes, according to the difference of the stuff and heat, which they call hard Juices, as I say, or midle Minerals.

6. This workman continuing and holding on his labor (this *Agricola* saith, the cold and drought of the rock now layes upon the stuffe, and by little and little, and at last bindes it into that hard form of a mettal; nay though *Aristotle* from the beginning gives the work to the same cause) out of the heart as it were, and best part of them, wringeth out at last a clean, close, and heavy, raw, watersh, and running body called *Quick-silver*; here it standeth in perfection of this Mineral work, except there chance (which chance happens often) by the means of the boiling, any contrary, whole and dry breath of the same kind, to be made with all in the same places, then the meeting with the raw, watersh, and unhappy lumpe, like rennet with milk, or

seed with menstrue, curdles, thickens, and fashions into the standing body of mettal.

7. This mineral breath of man, for his likeness in quality (though their substance do greatly differ) do use to call *Brimstone*; now then this second and earthly heat is come into the work, the middle heat of heaven sets the stuffe which stayed before to work again, and drives it forward, and these two together by continual boiling and mingling, alter and change, cleanse and refine it from degree to degree, untill at last, after many years labor, it comes to the top of perfection, in cleanness, fineness, closeness and colour, which they call gold; these degrees if the heat be gentle and long-suffering (as they say) *be first Lead, then Tinn, thirdly Silver, and so to Gold,* but if it be stronge and suddain, it turns the weak work out of the way quickly and burns it up quickly, and makes nought but *Iron*, or at the least if the heat be somewhat better, *Copper*; yea and sometimes the fullness of the earthly *Brimstone* alters the course of nature in this work, as also there is odds of *Quick-silver*; but indeed the cause of all the difference, is in the working-heat that maketh and disposeth the beginning, midest and end of all, thus and thus, according to her strength and

and continuance, and which is the main ground to this purpose, *Quick-silver* is the mother of all the mettals.

8. Now when the work is done, it lyeth yet as it did all the while in a thick flowing form, like the form of a molten mettal, and then it is fit to make Telesmes for love marriage, health, long life, youth, gaming; for fortune in Merchandize and Trade; for war and all other things. But when the owner comes to enjoy it, bringing in the cold breath of the air upon it, like unto Corral, and other soft and growing Sea-plants, it freezeth and hardeneth of a suddain fit for the turn and use of man in other things, wherefore it was made and ordained. These be the grounds of the most and best of our men *Rosie Crusians*, that is of men best seen and furtheſt travelled in such matters, where unto *Cardan* a man indifferent, and none of us, yet very learned, agreeth jumpe as may be; but least these dime and little lights may seem to be darkned, with the brightness and fame of *Aristotle*, and his Scholar *Theophrast*, and the late renowned *Agricola*, holding hard the contrary, and the fame sometime stiffely maintained; I will as much as in me lyeth, and my narrow bounds will suffer, endeavor to lay the reasons all down in order, which moved

them to think thus, and staid them in the same opinion; that wise men at least may lay one reason with another, and judge which is the weightest and worthy to bare the best price, with the vain regard of outward shews and authorities.

9. First, That the Mineral stuff sprung out from the rock shavings aforesaid, all cunning Miners can tell you, who still by the nature and grille of the stone, though there be twenty several sorts (as there be sometimes in the rock) are able certainly to say this or that vein followeth. But to pass over lightly the lighter matters, and such as they grant as well as we; that *Quick-silver* is the neareſt stuffe or menstrue, or mother of mettals, that is the thing in great strife and question, when it needed not in my opinion, if we mark the consent of all those men, in all Nations, that put the name upon things, which were not of the unwisest sort, flatly to allow this saying, when they by calling it in *Greek*, *Latine*, and all other tongues quick or liquid Silver, in secret meaning plainly say, that if by the force of those two whole workmen aforesaid it were stayed and better purged, it were nothing else but *Silver*, for indeed *Avicen* and some other of the Learned side, leaving out the middle degrees, hold the very same opinion, which

I also think true, if the stuffe and heats (as they are in hot Countries) be good and faultless, but the disquiet will account this kind of argument unskilful, and so cast it off, then remove the cold that at last came upon the mettal and hardened it, and it appears to the eye nothing else but such an altered *Quick-silver.*

10. Or if the witness of sence be sometimes false and deceitful, enter our Schole and behold them by a more kindly and gentle way lead back to a true *Quick-silver*, both in cold and heat abiding, being a true rule in Rosie Crutian Phisick and Philosophy, every thing to be made of that whereunto it is losened and dissolved. But if all this will not serve, pass a little further into the border and edge of secrets, and you shall see them by following the steps of kinde underneath (which I marked out before) that is by sowing the dissolving seeds and breaths of mettals upon *Quick-silver*, to curdle and bring her in that form of metal which they will and wish for.

11. Now for that earthly *Brimstone*, nature doth make a perfect wight, and is fain to break her first order, and to take the help of a whole womb, & of another workman; even so to frame a perfect dead creature besides the help of *Eugenius Theodidactus*;

*dactus*; both to fashion and to boile it to perfection.

12. Then as *Aristotle* saith, *the Sun and Moon make a man*; and the rest have two working and moving causes, the heat of heaven, and the breath of the male seed; so in this work of mettals, there is not onely the great and general begetting breath of heaven; but also the private and particular seed of the earth their father, that there lacks a little earth to slay *Quick-silver*. *Aristotle* himself sheweth, by a pretty like example (he saith) *that bearts blood floweth still when it is cold, when as others stands*, because it wants those earthly streams which others have, to make it grow together, as we may see by tryal finding no blood which hath them with a strainer taken away, to stand and cluster, but run continually. Even so take away the *Earth* and *Brimstone* of a mettal (which our Art can do) and the water will not stand again but flow for ever; and this is general if we mark well, that nothing stands and leaves his running before earth, ruling binds and stayes him.

13. Whosoever allows not this way of making mettals, besides other fails and errors, he shall never unfold the nature of *Quick-silver*, as we by *Aristotles* and *Agricolas's* strugling and striving against the stream

ſtream about it, giving the cauſe of his flowing and flying from the fire unto abundance of aire in him, for then his lightneſs and feeding of the fire, two things far from his nature would as well as in all airy bodies, ſhine forth and appear unto us.

14. But he that ſtands upon *Eugenius Theodidactus* grounds and rules laid down before may eaſily perceive his own raw, colo, and watery condition, to make him flye the fire his enemy; and this even proportion in power and equal rule of earth and water in him, to be the cauſe of his runing.

15. The firſt is plain, but that there is as much earth in power, as water in *Quick-ſilver* (albeit it ſeems all water) and no more of this then of that, ſurely mingled and put together, appears becauſe it is the onely dry water in the world; her earth haling one way makes her dry, and her water another cauſeth her to flow; but this is a certain ſign thereof, that when we find by reaſon all other things, if either earth or water ruleth over them, either to ſtand with cold and harden, or elſe to melt with fire and water; yet we ſee plainely this one dry water called *Quick-ſilver* to ſtoop, and yeild to neither; but to our purpoſe.

The

The reasons why the heat of heaven is the workman in the Mine, are many; but hear a few and briefly delivered, if he worketh and mingleth (as I proved above) all perfect mingled bodies, then that shall let and bar him from this labor also, the depth and hardness of the rock? No, for if those subtile bodies which we call spirits, are able in the opinion of all men, to pierce through stone walls without breach or sign of passage, how much more subtile and able to do it, is this heavenly soul? But all men grant the workmanship of livings to flow, from that onely cause and fountain? then tell us how it comes to pass that *Fish* (by the witness of good Authors) *are some times found in the deepes and sound earth, where no water runneth*, nay which way do very *Toads get into certain stones in Germany, and Mill-stone rocks in France*, even so close that they cannot be spied, before they be felt in grinding and break themselves as *George Agricola* reporteth

16. But if Minerals as well as Plants take their food and nourishment, wax and grow in bigness, all is clear I hope and void of doubt; this will I prove hereafter.

17. In the mean time let us win it again by proof and tryal; the strongest battery that may be; cold binds and gathers in the stuffe both like and unlike, gross and fine

fine together, without any cleanſing or ſundering; but mettals eſpecially are very finely and cleanly purged bodies. Again if cold frozen and packt up gold together, the force of heat (as we ſee the proof in all things) ſhould cut the bands and unmake the work again, which is not, To this, what colour ſprings from cold, but his own wateriſh and earthly colour? that if a thing be dyed with other colours, we know ſtraightway where it had them; beſides cold leaves no ſmell behind it, but heat is the cauſe of all ſmells, then to omitt the firy ſmells of ſome ſtones, and ſweet ſavor of others, and the variety of ſent in juices happened it that Silver found at *Maryberg ſmelt like violets*, as *Agricola* reports; that all men feel the unpleaſant ſent of *Copper* and other baſe mettals. But mark the practice of the plain men, when they deviſe and judge of a Mine below, they take their aim at no better mark, then if by grating two ſtones of the hill together, they feel a ſmell of Brimſtone, becauſe they take thus the leavings of the mettals in their concoction: To be ſhort do but caſt with your ſelves, why there be no mettals but in *rocks* and *mountaines*, unleſs they unload and ſhut them down into the *plain*, and then wherefore foul mettal in cold Countries, and fine *ſilver* and gold, beſides precious

cious ſtones in hot Countries, and you ſhall find the cauſe of this to be the difference of the refining and purging heat, and the cloſeneſs of the place to keep in the heavenly heat, and barrenneſs with all, and emptineſs of Plants to draw it forth and ſpend it.

18. Some cannot conceive how heat ſhould cauſe this matter, when they feel no heat in the Mine; I will not ſay to ſuch that this heat is moſt milde and gentle every where, and there eſpecially; but bid them bring a piece of Mineral earth, and lay it in the open air, and they ſhall feel if they will lay their hand upon it, no ſmall but a burning heat, by the cold blaſt ſtirred up and cauſed, even as the lurking heat of Lime is ſtirred up with water.

19. Wherefore we may ſo ſafely ſit down and build upon it that all Minerals are made with heat, and get thereby their being and perfection, albeit the outward ſhape and laſt cover as it were of the work, is put on by cold.

20. Now for the ſteps and degrees of mettals, that they all except Iron and Copper, though ſome do not except them, ariſe from the ſteps and degrees of backing the ſelf ſame thing and ſtuffe of *Quick-ſilver*, it appears in Lead Mines, where is always for the moſt part ſome Gold and Silver

Silver found by report of good Authors; and therefore albeit saith, that cunning Miners, use in such case to shut up the Mine againe, for thirty or fourty years, to bake the Lead better, and bake it on to putrifaction, and that thing to have been found true in his time in *Secavonia*.

21. But what do White and Yellow *Copperis* found in the ground signifie unto us, but that Nature was travelling by way of concoction unto the end of Silver and Gold. Again how comes it to pass that plain Artificers can fetch out of every mettal some Gold and Silver? and out of these some bass mettals, unless Gold and Silver were the heart and best part of the whole body, and of one self same thing with the mettals.

22. Nay *Paracelsus* avoweth that not only in these, but in Mines of minerals, things further off as you know, are never without silver and gold; and therefore he giveth Councell to water them, as if they were plants with their own mine, & kindly water, assuring us that they will grow up to ripenesse, and in few years prove as rich as any gold and silver mine.

23. Then we see at last the strength of this Mettall in ground unshaken, and standing sure for all the battery of the stoutest *Grecians*, that all mettalls have but one *quick-silver*

ver, kinde and nature, being all one self same thing, differing in degrees of cleanneſs and fineneſſe, cloſſeneſſe and coulour; that is from Accidents ſpringing out from the degrees of boyling and decoction: it is now time to go to build up this matter, and to ſhow how theſe low and unclean mettals may be mended and change into Silver and Gold, to make the way to attain Riches, if all mettals are ſo near & like one another, eſpecialy ſome of them (which I ſet down before) wanting nothing, but continuance of clenſing and purging by concoction, then ſure this change may ſeem no ſuch hard impoſſible matter, nor to need perhaps to help the divine Art of *Hermes* Medicines, but a leſſer and baſer skill may ſerve the turne.

24. And as nature is not poore and needy, but full of ſtore and change, ſo may skill if ſhe will follow the ſteps of nature, finde more wayes then one to one matter then which is the lower way and leſſer skill following nature? we will fetch from that way you ſay nature tak: even now below the ground. what is that; *I will tell you ſhortly.*

25. As nature in her work below uſed hot workmen, ſo will I, example in this place: and mention the five leſſer and impurer Mettals, *viz.* ♀ ♃ ♄ ♂ and ☿ may be mended and changed into the greater and moſt perfect mettals, *viz.* into ☉ and ☽ but this

this cannot be done without the Philosophers *Pantarva*; and now let us returne to our work in hand in the Course of Nature. And because we cannot tarry her leisure and long time, she taketh to that purpose, we will match and countervaile her little heats with proportion answerable and for our time, that we may do that in forty dayes, that nature doth in so many years, and this proportion is not hard to be found, when we consider the odds and space, that lyeth between the founders fire, and the gentle heat of heaven; and again the difference of such a scouring purgor, as that Eater above consuming Stones and *Iron* so quickly and the milde heat and lasy breath of a thickened *Quick-silver*. And therefore as the minners do well in trying and purging the rude mettall from the outward filth and leavings, besides a great outward fire, to put to the limpe many holle and piercing things to further the work of boyling, and so after they have done and made the mettall clear and handsome, if we mean to clense them further from the inward filth and drousinesse, we must take the same course, but with greater force and skill, even so much more, as it is more hard to part away the inwards, and imbred uncleanesse, then the outward and strange scurfe and foulnesse.

Although

Although I did set before divers differences and markes upon the mettalls, yet indeed there are but two to be counted of; and there is no odds between them, and *Gold*, but in closenesse and coulour; the rest is cleanesse, fineneſſe, and stedfastneſſe in the fire, follow all under closeneſs, for a thing is close, when much thing is packt up together in a narrow room which cannot be except the stuff be clean and fine before, and when this is so pact up, it must needs be weighty and stedfast also, heavy for the much stuff, but stedfast for two causes; both for that there is neither Entrance left for the fyre to pierce and divide the stuff, (and by division all things are spoyled) nor yet any grosse and greasy stuff the food of fire, remeaning *Quick-silver* as I said was cleane at first, & if it with a fine brimstone you stay & fasten it, which is often in hot countryes) it straight way (I mean without any middle steps) prove Silver and then Gold: but if that curdling breath be foule and greasy (as it is most commonly) it turns *Quick-silver* into foule metals first, and the work must tarry a longer leisure to be made clean and perfect, that is untill such time, as that foule *brimstone*, be clean purged out as it is onely in *Gold*.

26. That Nature doth in due time, and Art by imitation may part and drive away all

all the filthy Rennet, this is a signe because it is no part of the thing; how is that proved all the filthy rennet, this is a sign because it is no part of the thing; how is that proved? for that is the male seed that begets, makes, and fashions all, and nought begets it self, but is made by a strange and outward mover, which is like the Carpenter, or other workman towards the work he maketh, that this is so, it is, plain by the male seed of wights, which is not the material stuff seen with eyes (that is but a shell, given for the safe keeping) but an unseen hot breath of their bodies, whereby alone without the help of the shell, many wights beget their Mates with young, as we may read in *Aristotle* and other good Authors; what makes it so plain, *As the barren eggs which many Birds fashion fully in themselves by conceite of lust, wanting onely an outward quickning cause from the male*?

27. Then how shall we purge out this foul and greasie workman, to make the work of any metral close and well coloured? Nature would have done this in time by concoction, without any other help; but we must hast to shorten the time fit for use, two devises, one to breed closeness, and the other to bring on good colour; the first is a binding shell, the next is a dying cunning, for

the first, let Nature still be our guide and leader.

28. As she in all her easie changes, useth to consume and raze out the weaker with the stronger; like so we, if we mean to devour and consume all the greasie & grose stuffe of the mettal, that when all is clean and fine, the mettal may draw it up close together; we must encounter it with a strong like; what was the *Brimstone* or any other filth in Quicksilver, and of what stock think you? Did I not tell you it sprung out of a confused heap of middle minerals, and was a Mineral breath and vapor? then let us take the foul and sharp minerals, and in a strong fire set them upon the mettals, and they shall sure by searching and sifting round about, quickly draw to them, eat and drink up all the water like drosse of the mettal, and leave the rest which is unlike clean and untouched; I need not stand any more about it; do we not see how Soap a fil hy strong thing in battail, and working with a foul and filthy cloth, makes it clean and spotless? Nay, to come nearer, how doth *Antimony* that fierce and foul mineral, where he is set on work with Gold to cleanse him, search and run over all the mett l, take and consume his like meat, and the strange and unclean parts, leaving the rest as unlike and unmeet for him; to be

be short, if you mark well, you shall find it the plain ready and kindly way, not onely in all purgings, but in every natural thing.

29. Then let this part go by, and sith now the mettal is as clean, fine, weighty again as *Quick-silver*, or close & stedfast as Silver, or rather more; let us take the next in point hand, and bring on the colour of Gold, this standeth upon two ponits, it must have the fairnesse and lastingnesse of Gold.

30. But hear is all the cunning, to dye the mettal all over, with an everlasting colour; to this purpose, it had need be able to peirce the mettal, and to abide at fire; that first is not hard again, But how shall this be done? perhaps we need not strive before we lay the colour, to make it steadfast and binding; but like as Gold will, so fast embrace, and hold his flying, make quick-silver, if she be a little cleansed and made fit to receive him, that no fire shall depart them; so the closeness of this one stedfast mettal shall defend and save the colour; but suppose it will not, yet if Iron and Copper, nay, the midle minerals may be bound and made abiding in the fire (as our men hold and teach) then their colours may be staid and made stedfast also,

31. What is remaining, if you be not yet content go to School and learn to faſten and ſtay flying ſpirits, as they call them, *Cardan* who denyes it poſſible to make an open mettal, cloſe and ſtedfaſt, yet allows this matter eaſie, and ſith we are here, and he ſo ready, let us talk with him a little. I marvail much at him, a man ſo well learned (but indeed not skilled in the Art, the chief of all Learning) that although he had ſpoken well a great while, and allowed all mettals to be made of one ſtuffe, and to travel by one way of concoction unto one end, *Gold*: and to differ by one accident onely and chance of thoſe degrees of boyling, and thereby yeilded that all the foul mettals may be turned one into another, and Silver-like wiſe into Gold; becauſe it is nothing elſe but imperfect Gold, and the worſer part thereof, wanting nought but colour which eaſie and a little cloſeneſs, which by purging out the greaſie food of fire may be given him; yet for all this, he denys it poſſible to change any of the lower mettals into either *Sol* or *Luna*, becauſe of our ſuddain heat (as I ſaid) of *Mars* and *Venus* being burnt they cannot be brought to their old Mercurial clearneſs, nor yet be made abiding nor ſtedfaſt in the fire.

32. This he would never have ſaid if he had been brought up in this our trade of Learn-

Learning, he should have seen us easiely lead the mettals back from whence they all came, and then, by means aforesaid stay them; for, he grants himself that all the cause of uncloseness, unstedfastness and wasting in the fire, is that our fatty Brimstone, and that it may be cleansed out of Silver; why not out of the rest also? will they not abide the violence? not at first, but by little and little they will, as gentle and wise men know how to use them, there are others also as well as he, *Erastus* and such like, that deny this art of changing; if I thought those men needed any labour of reproof, who through ignorance of the points they handle, blunder and rush in the dark, cross, and reprove themselves, all about in such sort as they seem rather to move pitty to the standers by, then to make a challenge, and to call forth an adversary. Then such men I will exhort to be better advised, by the view of certain plain examples which I will lay down before them, and thereby with them, to stay their over swift and fore-running judgements, until they come to the tryal and battel it self, in that which shall follow. *Lead*, as that workmen know is one of the greatest spoilers of his fellows, the foul mettal in the world, save them from the rage of him upon a shell of Ashes, which they call a

Test, and he is counted safe, sure, and stedfast enough against all essays. A few years agoe when I was in *Egypt*, about *April* one thousand six hundred and fifty, *Transilanus* a Learned man of *Alexandria* told me of a man at *Chaffalovia*, which I know not how so annointed and armed himself, I mean his face and hands, as he could suffer to wash them in molten Lead.

33. Another time I was in *Arabia*, and from thence sailed to the *Rock called Alexander*, and further to *Anjalerne* and *Christe* upon *Euphrates*, in the year one thousand six hundred fifty and two; about *May* I met *Hemet Obdeloh* and the *Alcades* amongst many wonderful things, this I saw, one who durst oppose his naked body to the violence of a *Bullet* shot from a *Musket*; and this naturally his flesh was hardened by a charm. Why may not then by the same example a tougher and harder Mettal be more easily armed and fenced against all force and violence.

34. In my *Oriental Travels*, you may read of the events in nature experienced, and again to be experienced by my self; nay you shall see more wonders by the skill of nature easily performed, *clear Chrystal saves the cloth that is wrapt about it from the rage of the fire, so doth oyl defend paper, in so much that you may boil Fish therein, without either*

*burning*

*burning the paper, or the oil soaking through*; and all this is because the extream and deadly fewds do save the middle thing by their working. Is it then a wonder, if *Iron* or *Copper* be by some pretty sleight, or kindly skill defended from all fire, and made sure and stedfast.

35. To draw nearer unto you, it is very well known that base and unripe *Gold*, fit onely for Tolesmes when it is, see my *Rosie Crucian infallible Axiomata*, *lib.* 1. in the Preface; as it were a mean between *Silver* and *Gold*, wanting colour and closeness, wasting much away in time of proof and tryal, may by some of the lesser and and lower degrees of binding, be refined and made as good as the best gold in the world; then is there any let in reason, why the rest, especially Silver, by strong and more forcible means may not be bound and coloured and reach perfection.

36. Now before I travel further, it is first necessary to prevent the delusions of the Mountebankes of *London*, and in other places; and let you know the truth that you be not deceived by those that pretend to have *Aurum potabile*, and those experienced Medicines Madam *Beata* taught me, as you may see in the Preface and Chap. 12. of my first book *of the Harmony of the world*. None hath these true Philosophical Medi-

cines,(but *Eugenius Theodidactus*,and Doctor *Culpeppers* widdow) imagined to be attained by the ſtudies of one Dr. *Nich. Culpepper* who learned of me; 'tis truth *Nicholas Culpepper* was a friend, but not a Maſter to the Golden experienced Medicines. But to undeceive you, the Poſt-Doctors and pretenders err, and in ſtead of Potable Gold, the *Panareæ Pantarva* which is the quinteſence *i.e.* and tincture of Gold,*&c.* have given to men an impure Calx of Gold, not conſidering the difference and evil that follows upon it: Gold Calcined or powdered, if it be given to men, is gathered into one lumpe in the ſtomack, and does no good to the patient, it guilds the bowels and ſtomack, and hinders the concoction, whence many and various ſickneſſes follow, and at length death it ſelf; I were going at the finiſhing hereof into *Italy* which I left for health ſake,*&c.* Take no Mettallack Arcanum or Medicine into your body, unleſs it be firſt made volatile, and it be reduced into no mettal. The beginning to prepare potable Gold is this; ſo may ſuch a volatile be afterwards diſſolved in ſpirit of Wine, that both may aſcend together and be made volatile inſeparable, and as you prepare Gold, ſo may you alſo prepare potable *Luna*, *Mercury*, *Venus*, *Mars*, *Jupiter*, and *Saturne*; it is hard to learn without practice

practice and a teacher. But to return to our purpose, and to conclude if we may by tracing and diligently pursuing the foot-steps of nature, which she tread th daily, turn and plant of wight into a stone, and minerals into a mettal, and Lead into Tin, nay Lead into Copper (as I will prove hereafter) with so great exchange and encrease of center and cloffeness; then tell me why by means fitted in proportion, Lead, or rather Copper may not be turned into *Silver*, or either, of these especially Silver into Gold.

37. Therefore to make up all *Paracelse* reports for certain, that in *Corinthia* they commonly turn Copper into Silver, and this into Gold in *Hungary*, though he names not the means whereby they made those exchanges, yet we may easily judge those ways, of binding and colouring set down before, that is, lesser ways then *Hermes Medicine*, and yet sufficient to serve our turn, and to raise that wealth appointed, as we may see by gues of their common practice, which else were empty, vain, and fooliſh, as also by the light change of middle minerals in respect of the return and gain of gold. And if the praise of an enemy be lightly true and uncorrupt, let us here what *Poetus* a denyer of the Art of *Hermes* confesseth upon his own experience; that

that Quickſilver may be divers ways bound and coloured and made perfect Gold and Silver; and on may when it is with Brimſtone burnt and made *Cinaber* very gainfully (which thing *Joannes Chriſipus* found true) and further that in his due time and place *Mercury* by the ſmoak of *Brimſtone* within one moneth will be turned into perfect *Luna*. I might preſs you with more as good proofs and tryal of men of credit, but here is enough, I ſay to ſtay your judgement for a while, let us go forward.

## CHAP. XIX.

### *The two guards of ſafety, Wiſdom, and Vertue, to the Soul and Body, with other wonderful truths experienced and publiſhed by good Authority.*

1. *Will and diligence*: 2. *Of the difference of Sapience and prudence*: 3. *Of the mind and ſoul*: 4. *Earthly Judges*: 5. *Of the ſervants of ſouls and ſpirits*: 6. *Meſſengers of ſpirits*: 7. *The power of ſpirits in receiving ſhapes*: 8. *Motion of the ſpirits and members*: 9. *That the Æther carrieth the ſoul and*

*and all his beams down into the body*: 10 *The excellency of man*: 11. *The nature of Age, and youth in cold and hot Countries*: 12. *Of Stars and Prophets*: 13. *That a beast may put on manly nature*: 14. *Of a Mole*: 15. *Of the degrees of Nature*: 16. *Of the cause and cure of Kind*: 17. *To mend man in nine or ten off-springs*. 18. *The nature of Parents*: 19. *Of diseases and Leaprosie*: 20. *Wit and madness*: 21. *The cause of foolish bodies and the Mixture*. 22. *The cause of Vertue*: 23. *The cause of manners*: 24. *Of the Will and mind of man and Stars*: 25. *Of the place of the Sun, Air, and food*: 26. *Of the Poles of the world*: 27. *Pepper turned into Ivy*: 28. *The cause of distempers*: 29. *The cause of monstrous children*: 30 *The cause of Madness*: 31. *The cause of joy or fear*: 32: *How to temper the heart and liver*: 33. *Of that proceedeth from the heart and liver, &c.*

YOu have seen now happiness, knowledge, long life, health, youth, pleasure, and are dispatched, and we have got such a goodly quire of helps, instruments, and means, to *wisdom* and *vertue*, that is to perfect *health* and *happiness*; what is wanting, but will and diligence, to bring all men unto it, unless there be some as there be many, so lude and fond by birth and nature,

ture, having their difference defaced, and being so far from their kind estranged unto the kind of beasts, that although they lack not these helps and furnitures, no nor good will and indeavour to set them forward, yet all will not serve to mend them and bring them to wit and goodness.

Then let us seek the *salves* for these two *sores*, likewise that we may make it at last a whole and perfect pleasure and happiness; let us, I say, bend our selves to shew the means, *How all foul and vitious persons may be cured and brought to health of minde* (*which is wit and goodness*) no cure can be skilfully performed, without the cause to be first known and removed; the cause of *wisdom* and *vertue*, and so of their contraries (for one of these do bewray another) I opened heretofore when I brought into the bound and houshold of wise men or Rosie Crucians, that two other properties that is clearness and temperatness of body, but because we have no such bounds and beginings, as the measures have given and granted, and it behoves if we mean to build any thing our selves, to lay all the foundation; let us take the matter in hand again, that those two are the very causers and makers of this health of minde, that is of *wisdom* and *vertue*, and then teach the way to apply the remedy.

2. To

2. To begin with *wisdom* (for that *knowledge* had a being before *doing*) and therein to let pass all the idle subtilties about the difference between *sapience* and *prudence* (if I may so term it for once and use it not) as one of them to be seen in general and everlasting, the other in particular and changeable things, and because they ought ever more (as I shewed at first) to go together (even as our English tongue better then either Greek or Latin, hath linked and shut them up both in one word together) *I will take the common and true bounds of wisdom*; that is, *wit and knowledge of divine and humane things*; these containing in all mindes and bodies, and affairs of private men, families and Commonwealths, it will be very hard indeed to bring the *French* Fools to understand all these matters; but let us march, we have passed great dangers, *&c.*

3. And if in this discourse of the minde (as well as in the former of the soul, and some other) *I call in again the best Philosophers*, and make them abide the brunt, I hope you will not blame me in a course ever blameless and allowed in matters of such weight, both that the truth might be the better bolted out, and the man warded with a charm against the shot of envy.

4. There-

4. Therefore leting pass these *earthly Judges* as *Aristoxenus Didarchus*, *Pliny* and *Gallenists*, who rating the minde as an earthly thing, do judge it to dye and to be clean razed out with the body, and all other wrong opinions with the same mind; old *Philosophy* and *Rosie Crucians* (where it is best advised) hold and teach, that as the soul and life of all things is all one with it self, and all the odds springs from the divers tempers of the bodies, so the divine and immortal mind proper unto man, and *Author of wisdom and vertue*, to be wise and a likewise, and one and the same in all points, in all men, *as God from whom it came, is one and wise*) and to differ when it is divided, and sent into sundry places, *Even as many rivers passing through many grounds, of sundry qualities do lightly every one take a sundry taint*, smake and nature from the ground, though at first they all sprung and flowed from one fountain or head, or more fitly like as there are innumerable kindes of lights in the world, differing to the seats and houses that receive them, when the light of the Sun from whence they all receive light, is of it self all one and the same in all places. Then as the Sun (think not much if I be still driven to likes, because it is the lightsomest way of delivering divine things, wherein you see me plunged; for as the eye can behold all things

things but her ſelf and the Sun, and thoſe it cannot ſee but in another thing fit to repreſent the figure, even ſo the minde cannot underſtand her ſelf, nor yet other divine matters, ſo well as in a like and compariſon) as the Sun, I ſay, of himſelf ever ſhineth, and ſeeth all things if his beams be not ſtopt with a cloud or ſome other thick imbarement, even ſo, the minde alone, and before ſhe fall into the cloud of the body, is ever buſie and likewiſe knoweth all things, as unto ſo divine a thing belongeth, but now ſhe is ſo intangled and darkened in this manner, ſhe is ſometimes idle, and never ſeeketh all things yea nought at all, without the leave and help of the body.

5. This courſe therefore ſhe now taketh, ſith ſhe may not her ſelf ſtep forth and range abroad, to ſee things, ſhe craves and takes the help of the ſoul and his ſervants, which they call beams or ſpirits; firſt ſhe uſeth the outward ſpirits that ſit in the edge and border of the body for meſſengers to receive (by means of their inſtruments, the parts where they lodge) and bring in tidings, that is ſhews and ſhapes of things, and then the inward beam ſitting in the brain, takes the ſame tidings and repreſent them, as it were in a glaſs; before her, that ſhe may caſt her light (which they call the ſuffering or receiving minde) upon them and

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see them to skip over the known fine; inward wits which we have (not unfitly) compared to a glass, are divided into sundry and several seats and offices. First one sort called, thought inhabiting the forepart of the brain, takes, holds, and represents the shapes, let in at the windows of the fine outward fences; then another crew which we call remembrance, keep the hinder part of the head, receiveth still those shapes in great plenty, and layeth them up as it were in a storehouse, untill first the third company of the souls and spirits called common sence, and sitting in the midle of the brain (as becomes a judge) calleth for them to examine them and determine of them (though this lower judge heareth present matters in thought also) and then at last the great and chief justice called understanding, by laying the things together and gathering one of another, judgeth all. But which is the seat of the chief judge, that is, the question among the learned; when I take it to be no question, if they all grant that the soul, by the pattern of her fire the Sun in the great world, dwelleth in the heart, the middle of the body; that by casting her beams al about, and equaly to all parts, she might give life and light equally to all, as equal distant from all; and in the midst of the heat, as the onely move-

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able and therefore to move others the only fit part of the body; for then sure the minde being in the inward kernell, as *Plato* said of the other two, the soul and the spirit, must needs rest and be rooted there also.

6. Seeing the minde seeth and knoweth nothing but by means of the soul & his inward wits and spirits, not these but by the help of the outward ones, called the five wits or messengers, nor neither of both, without the parts wher they lodge and rest; then even as the parts of the body stand affected and disposed, so doth the minde understand.

Let us go down more particularly to the matter, and see what condition or disposition of the body helps, or hinders the work of understanding.

7. After that the five wits and messengers have thus received and delivered up the tydings to the threefould glasse within the brain, this by stirring and running up and down, presents and musters them before the minde, and she by casting her light and view judgeth and determineth, that we may easily and quickly gather two things needfull to wisdome and good understanding; first such a glasse, or such inward spirits, as are able to receive and hold many shapes imprinted that is, very clean and cleare spirits by the

example of an eye that kindly glaſſe, or of an artificial one, or of a garment, all which will eaſily take and ſhew, in that caſe, every little ſpot ſhape and faſhion ſet upon them; whereas when they are darke, foul and uneven, they can take nothing, nor yet repreſent them, if they had them.

Secondly, Theſe ſpirits had need be quick and lively, that is whole, to be able by their ſwift running to and fro, to repreſent and ſhow them all apace, and eaſily; for the minde doth all by matching and laying things together.

8. That heat is the cauſe of quickneſſe and ſtirring of the ſpirits, appeares in ſickneſſe, age, and ſound ſleep, eſpecially in age and ſickneſſe, more clearly then needs any light of teaching. But how in ſleep? when the heat of the ſpirits ſerving wit, is either loaden with the clogging fumes and breaths of the ſtomack, or ſpent with labour, or with ſweat, and ſtill beholding, (for reſt abates heat, as I ever ſaid) or elſe lent for a time, unto his fellow-ſervants, the ſpirits of life, for the digeſtion ſake; then the ſpirits of the braine be ſtill and quiet, and outward and inward ſences, wit and underſtanding all ceaſe at once: But if the meat (to omit the expence of heat) was neither much, nor of an heavy and cloging kinde, and ſo neither breathing out leading ſtuff, nor need-

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ing foraign help to digeſt it, then our perceiving ſpirits begin to take their own and natur ll again unto them, and to move a little before the minde, whereby ſhe be holdeth ſome old ſhapes and ſhews of things in their paſſing, which is called dreaming. But in caſe they recover all that heat, they beſtirr themſelves a pace, running to the outſide of the body, and bringing back new tydings to the minde, which when ſhe perceiveth, is called waking.

Then the cauſe of wiſdome is clear at laſt as we ſee, to wit a clear and ſtirring glaſſe, and of folly when the ſame is foul and ſtill. If the glaſſe be fouled all over, it cauſeth naturall or willing folly, as in fools, children, or drunkards; but if it be but here and there beſmeared, and drawn as it were with darke ſtrokes and lines of foule humours, the ſhapes appeare to the minde, even as the formes appeares in a broken glaſs to the eye by halfes and confuſedly, and it maketh madneſſe.

9. But how come the ſpirits of this inward glaſs ſo foul & ſlow, when they are of themſelves (as becometh the beams of a heavenly ſoul) both very clean, clear, quick and lively? But we need ſay no more, but cleare and foule above, when theſe two qualities make or marr the whole work of perceiving; for if the ſpirits be cleare, it is a ſigne they are

in their own nature, and so whole & quick withall; but if they be foule, it is a token their whole condition and property is lost and gone, and so that stillnes is come upon them also, neither is that Æthereall thing which is called by the name of a spirit, that carrieth the soul and all his beames down in the body and breaketh (as I said above) between them, soul or still of it self; (for spirits are not as some leaches think, made of but feed with the breaths of our meat) but very fine, cleane, and lively, as all men grant of Æther; how then? must it not needs follow that all the cause of saile and want in this case, springeth from the body, and from that part especially, where the wits inhabite?

10. If the waked reason brought in by *Theodidactus* above will not serve to content this matter, let us lead him forth clad with proof of eyes, sight and experience, the plainest, greatest, most filling and most satisfying reason in the world; If man alone doth passe all other wights in witt, for his Aery and Firey temper above them, as we heard before, then if one man goeth before another in witt, it must needs follow, from the same cause; Now as Ayre and Fire are cleare and quick, when Earth and Water are foule and slow, so are the wights where they bear the sway, affected both in wit & body,

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as appears with difference between the Hart and the Toad; and all other wholsome and noysome wights; to go further, why are the men so grose & rude under the two pins of the world, in the frozen Countries? and so civill and wise in the whole as *Aristotle* well noteth; but for that the outward heat clenseth as it is a clenser, and dryeth, and so cleareth their bodies? whereas cold on the other side binds and thickens. And so likewise by stoping the flying out of the grosse, foule and watersh humours and leavings, makes all not only dark and cloudy, but whole and moyst also, as it were drunken by boyling together, as *Aristotle* termeth it.

11. But me thinks (I must favour them a little because they are our neighbours) he might have done well to have resembled those broyled people to old men otherwhere, and the aged men in frozen countryes to the youth in hot soyles, because the odds of wisdome between age & youth flows from the same cause of drough and moysture, that is cleanesse and foulnesse of the bodyes; and therefore *Plato* was not ill advised, when he said, that at such time as the eye of the body fayled, the eye of the understanding begins to see sharp y; because when his watersh instrument dryeth up with the rest of the body, though it put out

the sight of sence, yet it is a token that the light of wit increaseth; for drouth as I said, breeds clearnesse, if it be not mixt with coldnesse; for then it brings in earthlinesse the most foule and sluggish Element of all; and therefore those that are very old and cold, are very doating and childish again: but if that drought be seasoned with heat (the more the better) they make the man very wise, and full of understanding, as it hath been alwayes observed: *Cæsar* is described so; but more strongly before him, *Alexander* whose body by his great heat and drought was not only most sweet in his life time but able lying dead above ground in a whole soyle and season without any balming, alone to keep it self fresh and sweet without all taint and corruption for many days together.

12. But I am too long; wherefore Prophets are said to be wiser then men: and their spirits wiser then they, and the stars most wise of all; for the odds and degrees in the heat drough and clearnesse of their bodies.

Now then we know the cause of this hurt and disease, let us apply the Medicine; let us cleare the Ideots body, in many kinds of foolishnesse, as in childhood, drunkennesse, sleep and doating diseases: Nature her self is the same to disperse in her due time and season,

ſeaſon, and ſcoure out al the foule and cloggy cold and groſſe humours which overwhelme the ſpirits, and make them unclean and quiet; or at leaſt in the ranker ſort of them, as in doating diſeaſes ſhe may be holpen eaſily, and enabled by little skill to do it; that we may judge, if great and ſtrong and mighty means of Art chanced once to joyn with nature, the rankeſt of al, and deepeſt rooted, That is, Naturall folly it ſelf may be rooted out and diſpatched.

13. But you may reply as ſome do, that the reſt, which ſprung out from outward light, and hang by cauſes, may be cured, when this being ſo rooted in nature, and firſt mixture of the ſeed (a mixture as ill as a beaſtly mixture) can never be mended, unleſſe we grant that a beaſt may be holpen alſo and put on manly nature. I had need ſend you back to the degrees of kinde, alloted and bounded out above, by the Counſell of Philoſophers, whereby you may ſee if you conſider well, that a beaſt ſtanding in a lower ſteep and kinde of mixture, can in no caſe be bettered and made man, unleſſe that his temper be marred firſt & made a new, and ſo his life being put out and razed, when as a fooliſh man hath no ſuch cauſe and reaſon, being both for his divine minde (though it be eclipſed, with the ſhadow of an earthly body) and in reſpect of

his temper a degree above a beaſt; and in the ſtate and condition of mankinde, fire abounding in him as his ſhape declares, as well as in other men though not ſo much, and in the ſame point and meaſure.

14. And what is the cauſe? not becauſe, Nature meant it ſo, but reaſon or nature was let and hindred by ſome croſs thing lay in her way, within the ſtuff, whereby ſhe was driven to ſtray and miſſe and come ſhort of her purpoſe: like as the Mole, as *Ariſtotle* ſaith for all her blindneſſe, is in the ſame kinde with all other whole and perfect wights, which ſhould have all their wits and ſences.

15. Becauſe having all the parts of an eye whole and perfect, it is a ſigne that Nature went to have gone forward, and was let with the barr of a groſſe and thick skin.

Now then we ſee the faile and errors of kinde by skill daily corrected; yea and ſome hold opinion that the blemiſh in the Mole may be waſhed out and amended alſo: That we may hold it poſſible to do the like in this fault of folly, nay we may think it more eaſy then ſome of them, becauſe there is no ſeverall purpoſe, which ſeemeth ſo in the work of the Mole; But ſome odd and rare examples, as it were monſters in kinde, or more fitly diſeaſes left by nature, deſcent, and

and inheritance, ſpring out from ſome ill temper of the Parents.

16. But how may this diſeaſe be cured? all things in kinde by the courſe of kinde, have both their higheſt and deepeſt pitch and end, and as it were their South and North turns, from whence they ſtill returne and go back again, to avoid Infinity.

17. So theſe naturall and laſt diſeaſes, have their race which they run and ſpend by little and little; when it is all run', and the ſtock of Corruption ſpent, (which is within nine or ten off-ſprings) then they mend and returne to health again: ſuch is the race of wiſdome alſo, and of health of body; for the health of the minde, is incloſed within that other, as we ſee by the children, which wiſe men beget, and ſo forth; the cauſe is plain and eaſy.

18. Then we ſee in this matter, how nature inclines, and is ready to hold her ſelf; and if Art would lend her hand, we may think the cure would be much more ſpeedy, and many parts of the time cut off and abated; and as we find in ſores and other lighter inward hurts, this done by ſlight means of ſlender skil, ſo we may deem that by more mighty means, more great and mighty deeds may be performed; but what do I fetch about the matter, when it is above as I think ſufficiently proved, that all leſs

Leaprofies

Leprosies, and other natural diseases of the body, by those heavenly and Mineral Medicines (which I call the Cure-alls and Cure-the-great) may be quite cleansed and driven away; and this among the number of least and natural diseases, all sprung out from an ill temper of the seeds of parents?

19. And to omit the rest, if the Leprosie flowing from the foulness of the blood of all the body, may be cured; much more this which proceeds from the frame of one part onely, that is, from a muddy brain; or if that disease may be said to come from one part alone, that is the Liver, because it is the maker of all blood, yet that one is a most dangerous part if it be ill-affected, because by need of nature, it sends to all places, and so reacheth through all, and striketh all by contagion, whereas the brain as other more keep themselves within their bounds, and stretch no further.

20. But let us go further, if good fine temper through all diet and passions of the soul, hath often falled from a good wit, to a kind of madness, scarce to be descried from the state of an Ideot; then sure through the contrary cause, a foul frame may be cleared and raise wisdom, by as good reason as the Art of reason hath any, especially

ally if those contrary passions and dyet be holpen and set forwards by meet Medicines, which the Grecians know and teach, and wherewith they make great changes in mens bodies; but without all doubt and question, if that our most fine, clear, and whole *Egyptian* Cure-all come in place to help the matter; for if the mightyer enemy shall in fight overcome the weaker (as you all grant, and thereon stands your Physick) then shall passing fineness and clearness, when it ariseth in the body like the Sun in the morning, scatter and put to flight all mists and darkness, clearing and scouring mightily by his matchless heat, strength and swiftness, every part of the body.

21. Neither shall you say, life will suffer no such violent and forcible dealing, when as life it self shall do it; for what is that which made and mingled at first the foolish body, but a beam of heavenly fire carried on a Couch of *Æther*? and what is this our heavenly Medicine but the same as is above shewn at large; then let us put same to same, strength to strength; and if one before was too weak to break as it would and mingle the fond body finely; now both together, one helping another, and still with fresh supply renewing the batrail, shall be I think able to overcome the work, and at last to bring it to the wished end,

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pass and perfection. If you flye to the last hole and shift, and say that time is now past, and occasion of place and stuffe now lost, and slipt away, being too hard for nature upon so hard a stuff and place to work such exchanges; if you look to her ordinary race in all things, you shall see that she is able, and doth daily frame, rule and square very gross and unmeet stuff in most unfit places to our thinking, yea much more then these in this work; and not only the thick and sturdy stuffe of Miners, cleansing the works (yet in unseen places) down to the bowels of the ground; and the gross and rude gear in the bottom of the sea to make shell-fish, but also living, moving, and perceiving land wights, in the close rocks (as you heard before) and in the cold Snow and burning fire, as those worms and flyes in *Aristotle*. To close up and end this matter at once; if you remember how this our heavenly Cure-all, when he was sent into the body to work long life, health, and lustiness, did not onely strike and kill, and put out of being all foul and gross distempers, his own and our enemies, but also cherish, nourish and feed our bodies, and bring it towards our own nature (even as far as we would by disposing of the quality) you may easily conceive the plain and certain way of this great

great exchange when you know his moſt clean, fine, clear, and lightſome Nature.

22. Now I have diſpatched the firſt part of Phyſick, not as ſome have pretended, but even to God himſelf, let us go to the ſecond; and becauſe we have not done it before, though we talked much thereof, we will now begin to bound the matter, and make vertue (as *Ariſtotle* and truth teacheth us) a mean in outward deeds and dealings with other men; or a reaſon in manners and conditions, as *Plato* termeth it, all is one; the cauſe of vertue is likewiſe ſet forth in the beginning, to wit, a temperate body; but I left the proof unto this place, which is all the hardneſs in this cure of lewdeneſs; for if it be once known that temperateneſs is the cauſe of vertue, we ſhall eaſily by that temperate medicine, ſo notable in the ſpeech going before, purchaſe and procure the ſame; and why that is ſo, it hath ſo often won before, that we may quite caſt it off and leave it, being nought in this place to prove that a temperate ſtate of the body is the cauſe and way to vertue.

23. But firſt let us ſee whether all manners flow from the body or not, and then from what ſtate or condition of the body, among them that have ſearched the reaſons

ſons and nature of things, the cauſe of manners is laid upon the diſpoſition, either of Stars, or of mens bodies; or of their wills, thus or thus framed, either by the bent of nature, or by uſe of cuſtome, let us ſcan the matter and that briefly.

24. They cannot flow from the will of the minde of man, leaſt all men ſhould perforce be good againſt our daily proof and experience; becauſe the minde of it ſelf is coming from goodneſs, is good and alike good in all men, as I ſaid before; and ſure no cuſtome can alter and turn ſo divine and right a will to lewdneſs, but by great force of neceſſity, which force cannot be ſent and laid upon it by the Stars, as I know not how, the weather ſpiers, by long watching and beſieging the Skie, the high and ſtrong City, with empty and bootleſs labor, have obſerved; for whether the Stars be wights or no, they are all (as I ſhewed before) of one good ſtrain and quality, or if they were not; or whatſoever they be in either ſubſtance or quality, they cannot touch the minde immediately, but muſt needs be let in by the loops of the body, and ſo change and diſpoſe the body firſt; and by means of this affect the minde; for if the minde it ſelf, a finer thing then the Stars, cannot pierce out of the body, as we heard before, then much leſs ſhall they

they make way to get in by themselves, without the helps to our minde allotted; and as these are all bodily (I mean the first helps) so the neareſt cauſe of manners muſt needs flow from the body; and if the inward ſpirits and wits likewiſe do nought without the inſtruments of the body, and follow the affection and diſpoſition of the ſame, the appetite of the unreaſonable ſoul, common between us and beaſts (upon which *Ariſtotle* and his heirs do lay the cauſe of manners) is diſpatched alſo, and all the whole ſtream muſt needs clearly run from the body.

25. But let ſome old danger come & ſhake theſe old Grounds, which you ſaw the Philoſophers lay ſo long agoe, and ſo this building might fall and tumble, I will ſhore it up with experience a thing moſt fit to fill and pleaſe the ſence of them which have no thing elſe but ſence.

As all diſeaſes, ſo all manners ſpring, either from the naturall and inherited, or from the purchaſed temper of the body; to keep the firſt till anon; this we have either from the ayre and ſoyle where we live, or from the meat which we take; the Ayre followeth either the place of the Sun or the nature of the ground; but this is ſome what too hard and thorny a kind of teaching; let us enlarge our ſelves, and unfold and prove how

how (though I shewed the manner at large before) the ayre and meat alters and changeth and makes to differ, the bodies first, and so the manners rude and fierce.

26. All starmen and Philosophers (no otherwise then we see by proof) hold opinion, that where the sun is either too neare the people, or right over the m, or too farr off, as under the two pitches of the world, there the bodies are bigg and strong and the manners rude and fierce; whereas within the two temperate girdles of the earth, they keep a mean and hitt the midst, as they say, both in body and manners.

To come down to the ground (for I must be short) we see that a fat and foggy land makes the blood and spirits thick and gross and thereby dull and slow, and so the men fond in wit and rude and simple, faithfull, chast, honest, and still in that straine of manners; whereas a barren and dry ground, if the sun be temperate therewithall (as at *Rome* and *Athens*) maketh the same thin and cleare and lively, subtill and deceitfull men, valiant, unchast, and so forth of all other proper tyes appertaining. For mear, manners in men are like the vertues and proper titles in plants, following both the sundry tempers of the bodyes, when the soul in them, and the minde in us is one in all.

27. Then as the mixtures, qualityes and vertues

vertues in plants, are alterd up and down according to their food and sustenance, as (to omit the outward nourishment of the ground;) whereby Peper brought out of *Calicut* into *Italy*, will after a few settings turne into Ivy and such like; the cause is plain; a cunning Gardner either by steeping the seed or slip, or better by inclosing in the root or stock, can give to any plant any colour, taste, smell or power of healing: even so the tempers of mens bodyes, and condition of their Manners, change to and fro upon the same occasion.

28. To let go that hold in physick, that distemperd meats do bread the like distempes in those famous humours which make complexions, and their conditions; why are the *Tartarians* so beastly and barbarous in manners, but because (besides their soyle) they eat and drink the flesh & blood of Horses? we see the Islanders of *Corsica* prove as bold, cruel & false as doggs, whose flesh they eat: a man may range farr in this field; but let us draw near home; it is not without cause that *Plutarch*, *Plato*, and other grave and wise Philosophers, give so straight charge of the care and heed in the choyce of Nurses.

29. Is it not like, nay in their opinion certain, that the child sucks in with their milk their outward shape and inward manners? why

not? as well as beasts that suck of strangers out of kinde, do plainly draw unto them much of their unkindly qualities; as appears by the foals in *Affrica*, which by sucking Camels, are made more painfull then their kinde, swift and healthfull for it; and enough such like examples might be brought, if time would suffer; to come to our bodies left us by our parents, if we see manners ingrafted and imbred in flocks, kindred, and children and nephews still down, to take one after another a long time by kinde and nature, as that cursed father bearing kindred, set down in *Aristotle*, and other pilfering flocks, which though they have no need, must needs steal; to let passe lechery, valour, and other good & bad qualities, which we see daily descend and raine on kindreds, whence are these? not from the parents mindes and off-spring, nor can be left and ingraffed, but must returne straight and whole, & all at once when they flit out of this life to that heavenly place from whence they came: Neither are all their wits alike framed by use and custome, but brought up sometimes contrary.

30. Therefore to cut off the giddy reelling drunken opinion as a string too much discording, those manners spring out from the parents seeds, which is a part of their bodys, purchased by meat and nourishment, which

which bodyes if they use good and temperate dyet, are ever like the first; otherwise they follow the Nature of the meats, and of their distempers, as *Cardan* in a few of the worst dyets hath most notably marked, that drunken, or over studious or too great fasting, or large onyon-eating parents do beget and bring forth, for the most part, mad and frantick children.

31. To close up all this first part, with this one little proof at once: if we finde our selves to do many things against our will, as when a faire thing is offered, our hearts pant and faile with fear; when a faire lust and his part will arise, whether we will or no, and all incontinency springs from that root, then sure the body must lay this force upon us.

But how is this? and which way doth the body so violently over-rule and carry away the will and minde after her? when any shape appears in the thought of man, the doing and minde takes it strength (we must weare these words with use, and make them softer) laying it with good or bad, and matching and comparing all things, degrees and determines; and then her will and reason which *Plato* placeth in the head, follows and desires: but at the same time steps in another double will and appetite sent from that unreasonable and perceiving

soul, which is common between us & beaste, and fitting one part in the heart, and desireing outward goods of the Body; and look which of these is stronger, that is, which hath the stronger house, either by descent or purchase, (or else baser mould, be still the weaker, and obey the better) that prevails and moves the spirits unto it, and those the fineness; and those again by other middle means, the whole body or part thereof, as is the pleasure of that Commander.

32. Wherefore to come to the point more fully, we shall never be good and follow vertue, that is mean and reason in our desires and doings, before these two parts, the heart and the liver, be first by kinde, and then by dyet in order, square and temper, apt to obey the laws and rules of reason; for to begin with the root, if the heart be very hot and moyst, the man is couragious and liberal, desireing honour and great outward things; if hott and dry, cruel, angry, deceitfull; but if it keep a mean, obeyeth reason in that kinde of manner; for the liver if it be hot and moist, likewise it followeth venery and gluttony; if hot and dry, it doth the same, but crookedly & out of course; but if it be cold and dry, the man is very chast and abstinent; and if cold and moyst somewhat chast & abstinent, but outwardly: whereas a temperate liver holds a

mean

mean in both, and following the race of kinde desires to live soberly in company and honestly in marriage, a life as farr from Monkes and Hermets as gluttons and letchers.

33. Wherefore we see that all manners proceed from the temper of those two parts (nay perhaps understanding also, if it varyeth still according to the divers heats and moysture in the bodys) so that all good manners and all vertue budd forth from the good, equall & middle temper and mixture of the same parts; and all our labour and travell (if we seek vertue) must be to bring those twaine into square and temper, that is equality as near as may be of the foure qualities; not only by the Philosophicall salve of use and custome, (though *Plato* hits it right in his time, as when he will have no man lude by his will, and therefore not to be blamed but through his by-use or nature ill disposed) but rather by good dyet, and by right Physick especially.

And thus we have at last finished these parts, wherein we mean to prepare the minde both of the common and learned people, and to make the way to the truth of *Hermes* Medicines.

Thus have we proved our way to happinesse, knowledg, long life, health, youth, blessednesse, wise and vertue, plain and

easy; let us next passeth unto the Golden treasures of nature; and the method of the Holy Guide.

*The end of the third Book.*

THE

# HOLY-GVIDE:

## Leading the Way to

## *The Golden Treasures of Nature.*

How all may be happy in this world; *Enoch* and *Elias* knowledge of the Minde and Soul. *Eugenius Theodidactus* his discovery of the manner and matter of the Philosophers *Pantarva*, or *Anontagius*, and the manner of working Canonically and orderly made manifest in the secrets of *Nature* and *Art*, by which *Philosophy* is restored,

That *Anontagius* will transmute Tin, Iron, or Copper into *Silver* and *Gold*, with what advantage you will.

The *Rosie Crucian* Seraphical Speculations and *Gamathes*, and how to extract the Soul of *Gold*, and put it to another Body.

That *Gold* may be wrought into a fine Oyl, and transmuted into *Gold* again. How to make the *Brachmans* Medicine that cures all diseases. A manuel experiment, discovered and communicated to the World

By *John Heydon* Gent. φιλ θυομος, A Servant of God, and a Secretary of Nature.

ונשאנו לעצמו מהאני ואם לאועב שיד איפתי אומאיואנילים לי

*Si non ego mihi, quis mihi? & cum ego mihimet ipsi, quid ego? & si non modo, Quando 1657.*

*LONDON.* Printed by *T. M.* 1662.

# To my honoured friend

Mr. *Robert Richardſon* Citizen and Merchant Adventurer of *London*,

All Cœleſtial and Terreſtial happineſs be wiſhed.

SIR,

FOllowing the Path of the Roſie Crucians, *It is my ambition to let the world know why it is that I do eſpecially honor men; it is not Sir as they are high born* heirs *of the great* Potentates, *for which moſt honor them* (*and upon which account I alſo ſhall not deny them their due*) *but as they excel in honeſty, and are friends to* the Fraternity of R. C. That poor Philoſophers ſhould take no delight in Riches, and Rich men ſhould take great delight in Philoſophy, *is to me an Argument that there is more* delight, honor, *and* ſatis-

satisfaction *in the one then in the other. Have you not heard of* a Noblemans Porter that let in all that were rich apparelled, but excluded a poor Philosopher? *But I should if I had been in his place, have rather* let in the Philosopher without the gay cloaths, *then the gay cloaths without the* Philosopher. *As long as I have sense and reason, I shall improve them to the honor of Arts. In the perfection thereof there are* long life, health, youth, riches, honor, pleasure, wisdom *and* vertue; *By Art* Aretesius *lived a thousand years;* Des Cares *knew all things* past, present *or* to come: *By Art* Elias raised the dead, Joshua made the Sun stand still, and Moses with Aurum Potabile healed the people. *By these Arts you may command Lead into Gold, dying* Plants *into fruitfulness, the sick into health, old Age into youth, darkness into light; a month would fail me to give you an account of their power; but you may read them in* The Rosie Crucian Infallible Axiomes, *and in our book called* The Harmony

mony of the world, *and in our* Temple of Wisdom. *Now for the effecting of this, let me advise you to* read well all my books; *there you will find my* Mistress, *she is a Virgin, and a mother of children; court the mother, and you will win the daughter; prevail with nature, and the fair* Beata *is at your service; it is pity there is such great encouragement for many empty and unprofitable Arts, and none for these and such like ingenuities, which if promoted would render an University far more flourishing then any in the world; but I never expect to see such dayes in this Kingdom, till shadows vanish, and substances flourish, truth prevail, and* The fraternity of *the* Rosie Cross *discover themselves to us, which time I hope is at hand, and desired by all true Artists, and to my knowledge especially by your self, upon which account I truly honor you. Now to your self therefore I crave leave to Adumbrate* this part *of the Art which I know you will be willing to promote for the publike good. I Dedicate this Treatise to you, not*

*that*

*that it is worthy your acceptance, but that it may receive worth by your accepting of it. I present it to you* (as men bring Lead to the Philosophers to be tinged into Gold) to receive the stampe of your favor and approbation, *that it may pass currant with an acceptance amongst the* Rosie Crucians, Astrologers, Geomancers, Astronomers, Philosophers and Physicians; *whereby you will oblige,*

Sir,

London
*March* 15. 1662.

Your most affectionate friend and servant

*John Heydon.*

# Book IV.

## CHAP. I.

### *How to Change, alter, Cure and amend the ſtate of Mans Body, when nature makes it deformed.*

1. *Of the Compoſitions of man:* 2. *The dore of Light:* 3. *Order of ſpeech:* 4. *Of* Hermes *Medicines and other things:* 5. *That an ounce of Gold in a year will make a Medicine as the* Philoſophers *ſtone:* 6. *Of the ſon of Gold.* 7. *Of the heavenly vertue of Wights:* 8. *Of Creating Mice and other things:* 9. *Of the beams of Heaven:* 10. *Of Cæleſtiall ſpirits in Minerals:* 11. *The force of Heavenly ſpirits:* 12 *Envious Leeches:* 13. *Of ſtones, Trochiſcs,* Pills, *Electuaries, Nile Water and other things;* 14. *Of the vertue of calcined Mettalls*

*Mettalls in Physick and Chirurgery*: 15. *Of the secret Vertue of minerals*: 16. *Of dissolved Gold and raw Gold, and other things*: 17. *Of our fift Nature*: 18. *Of the perfecting of the minde and body*: 19. Paracelsus *Opinion, and of* Poyson.

1: DO you see how we have shewne heretofore in the *Axiomata, lib.* 3. divers wayes to our *Guide to happinesse*, &c. and sundry means whereby the whole kinde of men may come to the knowledg of the Composition of man, and of the infusing of the soul, and how the supernatural things being the secrets of God alone, are artificially made helpfull to mankinde, and of the power of the soule being separated from the body, at the command of the spirit, and how it becomes like the heavens, and of the vertues of the minde and soul and how God wonderfully works effects in the imagination, and what is the first matter of all things. Yet in truth they are all by long and combersome ways, fit rather to put them in minde of a better way (which was the drift of that purpose) then to be gone and travelled by lovers of wisdome and vertue: wherefore I would not wish them to arrive their councells in many of those places, but to seek to the haven of *Hermes*

or

or *Rosi Crucians*, and of their sons the wise Philosophers as to the only one, ready and easy way to our *Guid to happinesse*, then we are come at last to that which was the first intent and meaning of all this labour, that *Hermes* and the Philosophers medicines are the true and ready way to eternal happiness in Physick.

2. But how shall we prove this unless we unlock the doore of secrets, and let in light to those matters which have been ever most closely kept and hid in darknesse? we must I say first open what is *Hermes* medicine, except we would put on a vizard, and make a long buzz and empty sound of words, about that which no man understands. We are like now to be driven into a marvailous straight either to fly the field, or to venture upon the curse and displeasure of many wise and Godly men, yea and of God himself as we heard at the beginning. If *Plato* thought he had cause when he took in hand that mighty piece of work, the world, first to make his prayer; how much more may we in such a world of doubts and dangers? and to desire of God that we may prove our question, not only with sufficient evidence, but with such discretion, also, that those men which can use it, and are worthy of it, may see the truth, and the rest may be blinded.

3. Then

3. Then both to direct my speech, which must have some ground to stand upon, and their steps which crave a little light to guide them, I think it best to come to the entrance of this way, and to point afar off unto the end, leaving the right unto their own wit and labor, for I may not be their guide, least the rest should espy us and follow us as fast.

4. *Hermes* Medicines and the Rosie Crucians Medicines lye among them, even in Gold; and the end of this Journey where happiness begins, is the son of him; albeit that I am not ignorant that father *Hermes* and the rest of his wise foster children, hold and teach that out of any plant, wight or mineral, may be fetched a medicine for all diseases of men and mettals, as good as this which we have described; neither do we, as though we had drunk the water of *Lethe*, forgot the reason of it above declared, because all things are in all things, and the same and one thing, as having all one stuff and soul; if their stuffs had the like and not divers minglings, and for that all things if they were wrought to the top and highest of perfection (as they may be) show a like with all the vertues of heaven and earth, soul, body, life and qualities; but those wayes are long, cumbersome and costly, as well as the rest, and

I know you seek the most ready, near and easie, which is gold far above all other things in the world.

5. The reason is because nature hath powered her self wholly upon him, and infeoffed him of far more and greater gifts both of soul and body then all the rest, having given him not onely greater store of the heat of heaven, but also the most fine, temperate and lasting body, whereby, but especially by reason of his exceeding tough and lasting body, wherein he wonderfully passeth all things, we have him half ready drest to our hands, and brought very near the journeys end, quickly to be led forward and finished with little labor; when as the rest are left in a very hard way very many miles behind him; it is strange I am perswaded that a thousand ounces of a plant, or wight (as for Minerals, they be much better) cannot with great labor, cost, skill, and time, be brought to that goodness and nearness to perfection, as an ounce of Gold hath already given him by nature; and I durst warrant you, that out of an ounce of Gold in less then one years space, with a few pounds charge may be gotten a Medicine as good as the Philosophers Pantarva, of plant or wight, that taketh a thousand ounces of stuff, many hundred pounds of charge, three years time, and

the wearing out of many mens bodies, that we may think, although the wise Philosophers in *Egypt* saw and shewed the depth of Nature, and these works, yet they were not so mad and fond as to put them in practice; and therefore *Hain Geberin* saith, it is possible out of Plants to make the Medicines, and yet allmost impossible also, because thy life would first fail thee; wherefore we may be content also to know the secret, but let us use no other way but this, and so dispatch not only plants and wights as foul earthly things, but also middle Minerals, which are like the standing lights of heaven in this comparison. Nay, neither hold we his fellow plants to be his equals, no though they be Quick-silver or Silver themselves, the best and neareſt of all the rest, especially Silver the wife of Gold, but even let her pack away with the rest; for as her fire above glisters and makes a fair shew untill she come in presence of her husband (as the want of bad women is) so this our earthly Moon be she never so bright and excellent in anothers company, yet in sight & regard of Gold her husband, she appeareth as nothing; if you marvail why? it is because she wanteth much of the heat of heaven, temperateness and toughness of body, but in fineness an hundred fold; these things are high and lofty, and soar above

above the common sight, we will fetch them down anone and make them plain and easie.

6. Then let us fall to the matter, that the son of Gold may be found, the ready way to Gold, the perfect Medicine both of man and mettals; and first as it is meet, let us regard our selves and cure our own bodies before we help a stranger. There is is no gift properly or vertue but it springeth either from the soul or the body; the best gift of the soul is most store thereof, as we shewed before; and of the body first temperateness thereof in the first qualities, and then fineness and closeness, which causeth lastingness, in the second; let us see how Gold excelleth in all those vertues and overgoeth all other things, first by the gift of nature, and then by a divine Science; but it were not good in such an heap of matters to be disposed and dispatched at once, to regard those that be clear and received; so then let the fineness of Gold go his ways, as clear in all mens eyes, and his temperateness, which all Leaches grant, and take the rest as things both more in doubt and of greater worth.

7. Those that are longest a ripening and growing to perfection, are both the most tough and lasting, and fullest of heavenly vertues; whereas on the other side, soon

ripe, ſoon rotten, as they ſay, and an ill weed grows a pace and ſo forth; the cauſe of this in bodies, is becauſe the firſt moiſture, if it be faſt and cloſe, that is full, proceedeth and ſpreadeth ſlowly and is hardly conſumed and eaten up with the fire of life, when thinne and wateriſh moiſture ſpreads apace, and ſpends as faſt; and for that heavenly vertue, when the ſtuffe hath long lain open under the hands of the ſpirits of heaven, it muſt needs receive greater ſtore of them, and hold them ſurely with his ſtrength & toughneſs; what reaſon can ſhew this more plainly, except you will call me to examples? then bend your ears a while and mark the Elephant, two years in making in his mothers womb, and a long time in growing to his beſt eſtate and luſtineſs, to reach the higheſt and beſt pitch in mortality (for man is mortal) and not onely by his ſtrength and long life which you heard before, but through a kind of wit and good conditions alſo, drawing neer to the nature of mankind.

8. Conſider again of Mice, thoſe little vermine, how ſoon they be bred, as ſometimes the earth creates them, ſometimes the mother without the male by licking ſalt, and other whiles (for a wonder in nature) they conceive and are big with young in their mothers belly. Conſider I ſay,

say, how soon again they be swept away, even with a shower of rain, as *Aristotle* reporteth, who tells of a one-day flye bred in a leaf in the forenoon, at midday fledged, and ever dying at night with the setting of the *Sun*.

9. Again *Pliny* writeth of a child that within three years space grew three cubits, and was now grown to mans state (which they call *Pubertateum*) but haste made waste as they say, and within three years after his limbs shrunk up again, and he dyed. Nay he saith, that the whole kinde of women among the *Catingians*, conceive at five years of age, and live but eight.

To cut off living wights, and come to plants, are not trees the longer-lived the better in use, for the long growth and ripening? and among trees, doth not the Oak, after his long growth to perfection, stand to our great profit even for ever almost? It is strange that I say, and yet *Josephus* writes of one that stood from *Abrahams* time, to the razing of *Jerusalem*, two thousand years at least; and God knows how long after that time it lasted; to be short, the best tree of all the earth that brings forth the *Coccus* of *India*, in one mans age, scarce begins to bear any fruit, and lasteth after that almost past all ages.

Wherefore the minerals by the course of reason and custome, being by the grant of all men, longest in making and perfecting, must needs of all other both be best in vertue, and last the longest, and among them Gold above all, because it is the end of all, and so far in that point passeth the most part of them, that as some men think, a thousand years are spent before it come to perfection; for his long lasting we see plainly he is everlasting; and if we doubt of his heavenly vertue, let us weigh the place and womb where he is fashioned, and we shall see it a common gulf of all the beams of heaven, as the Sea is the receipt of all the rivers that run.

10. How is this? albeit the beams of heaven set forth from a round and wide compasse, and likewise leave a circle after they have traveled a great wide way one from another, do meet at last together, jump in the Navill of the Earth, yea and with great force and strength, above all other spirits in their places, not only by the reason and the length of their journey (for all naturall things the further they go, the more they mend their pace) but chiefly because meeting in such a strait, with such abundance, they violently thrust, and throw one another on heaps together, as we see the force of winde and water meeting in that order,

order, or rather as the Sun-beams, falling upon the ſtone *Hepheſtites*, or the Steeple faſhioned burning-glaſſe, thereby ſhews ſuch ſtrange and unwonted force to burn drythings, melt mettals and ſuch-like, becauſe the beams that light upon it, do meet all in heaps and apace, in one narrow point of the Middle.

11. Wherefore the Minerals, becauſe they be bred and brought up about that place, firſt receive great plenty of thoſe heavenly ſpirits, and then thoſe very ſurely ſet on by the ſwiftneſſe of the ſtroak, and as faſt held and kept, for the ſound and cloſe bodyes that take the Printing: when as plants and wights, dwelling in one place, and outſide of the ground aloft, where thoſe beams and breaths of heaven, are more ſcarſe, ſlack and weak, muſt needs have not onely leſſe ſtore, faintly put upon them, but alſo thoſe which they have, for their looſe and ſoft ſtuff, quickly loſt and forgon again.

12. But if the edg of ſome mens wits, be too blunt and dull to cut ſo deeply into the earth, to finde this matter, let them caſt their eyes and behold the daily experience, how theſe heavenly ſpirits in Minerals, for all they ſhut up and bound ſo faſt in the priſon of the hard and ſturdy ſtuff, yet are able to ſhow their force, as much and work as

mightily, as the free breaths of other things enlarged in their ſoft and gentle bodies.

13. It would not be amiſſe to bring in a few and ſet before us, becauſe for the ſloth of the times paſt, and ſpite of the latter leaches, theſe things have laine for the moſt part, buried as they be, and hid from the light and common knowledg.

14. Then to paſſe by the Pearl, that helpeth ſwouning and withſtands the Plague of poyſon; the *Smarage* and *Jacinth* likewiſe, which keep off the plague, and heal the Wounds, Venemous Stings, and many more ſuch rare and worthy vertues, which they themſelves grant and give to pretious ſtones in their writings, nay in their Trochiſes, Pills, and Electuaries, let us come to hard Juyces and middle minerals, the water of Niel, which makes the women of *Ægypt* ſo quick of conceit, and ſo fruitfull, as to bear ſea-men at a birth, as *Phroates* writes, is known to be a Salt-peter-water; it is found by common proof that the ſame Salt-peter, or common Salt, or Copperes Matter, made a water, kills the poyſon of the Toad-ſtoole, and Juyce of Poppy: that a Plaiſter of Salt and brimſtone heals the hurt of venom inſtinged; ThatAmber which is no ſtone but a hard Chany Juyce, called Bitumen, eaſeth the labour of women and

the

the falling ſickneſſe of Children; it is known likewiſe that all wholſome bathes, both wet and dry, of water or its vapours, which are without number in the world, but eſpecially that famous Hott-houſe in *Italy*, called *Salviati*, for the ſpace of three miles compaſſe wrought and hewn out of the ground very daintily, deſerveth to be named and delivered to the memory of men to come) flow from a brimſtony ground, and draw from thence, all their nature, quality, force, and vertue; except a few of Copperes water, as appears by their dying property, whereby they give any white mettal their own yelow and Copper colour; Now for Mettals; if it be true that pretious ſtones in that hard and ungentle faſhion, ſhew ſuch vertue and power of healing; why ſhould we mark the *German* for a lyar, when he awards great praiſe to the mixture of all the Mettals, made in the convertion of their own Planets which he calls Electrum, ſaying it will cure the Cramp, benuming Palſy, falling ſickneſſe, if it be worne on the hearty finger: and give ſignes beſides if the body ayleth any thing, by ſpots and ſweatning; and bewray poyſon, if it be made in Plate by the ſame tokens? for all that *Pliny* will have poyſons ſo diſcribed by the naturall Electrum and Maſſe of Gold and ſilver, and not by the artificial mixture to be made

of

of silver and Gold and Copper, *Adulterandæ adulteria naturæ*, as he more finely then constantly saith, when he alloted so chast vertue before unto her.

15. But suppose this vertue in the hard form of mettalls nor so apparent; yet no man shall deny the daily proofs of them openly by rude skill, and set a little at liberty, as the great use of burnt brasse, Iron-saffron, Mettal-smoak (and this by *Gallens* own witnesse) and marvailous help in Chirurgery; nay the mighty power, both within and without of Antimony, which is unripe Lead, and of Quick-silver, very raw and running silver, so after tryed before their eyes, hath amased and daunted the better Leeches, though *Gallen* himself in times past hath termed this rank poyson, set straight against our nature, and the least part thereof taken inward, to hurt and annoy us, to the great laughter of the Country witts, which even Children, a dangerous time to take Physick in, take, without any hurt at all, nay which they use to drink it against wormes in great quantity; but *Gallen* did but rove by gueſſe at the matter, when as in another place (forgetting himself as he doth often) he saith he never had tryed its force neither within nor without the Body.

16. But

16. But if thoſe ſtones, juyces and mettals were by great skill more finely dreſt, and freely ſet at liberty (as they be by the *Germane*) what wonder were they like to work in the Art of healing? neither let us think (as *Gallen* and his herd think of all things) thoſe great and rare mineral vertues, could iſſue out, and come from the groſſe and foul body, but from an heavenly gift of a mighty ſoule, which cannot be kept in awe, and held ſo ſtraight, with thoſe earthly bounds, as it ſhall not be able in ſome ſort to ſtirr and break through and ſhew its force and power.

17. Wherefore to returne to my purpoſe, if nature hath beſtowed upon theſe three ſorts and ſuits of minerals, ſo large gifts and vertues, when ſhe hath given to gold the end and perfection of them all, ſo receiving and holding the vertues of them all at once; What ſays the Leaches to this matter? They are loth to ſay any thing, albeit their deeds ſpeak enough, when they lay raw Gold to the right ſide of the head to heal his ach; right againſt the heart to comfort his ſadneſſe and trembling: and when in ſuch ſort they apply it to ſuch purpoſes; again why do they boyle it in their culliſſe, mix it in their pills and their electuaryes, bid the Lepers ſwallow it? do they not ſeem to ſmell its great and matchleſs power againſt

diſeaſes.

diseases and marveylous Comfort and wholsomnesse to our nature? But like rude and unskillfull Cooks they know not how to dresse it? but if they know the skill, they should see it rise in power and vertue, according to his degrees in freedome, & when it comes to the top, which I call the son of Gold, to prove almighty, I mean within our compasse; for consider Gold is now good and friendly above all unto us, for his exceeding store of comfortable heat of heaven, shining through the mist of a most fine and temperate body. Then what would it be if the properties of the body were by great, mingling and breaking of the stuff, refined and raised in their kinde, an hundred degrees at least? (which our Art professeth) and those lively and piercing helps of comfortable spirits, freed and set at full liberty, and all these seated, upon a mighty body subduing all things? is there any thing in the world to be compared, to the mighty and marvailous work which he would make in our bodies? could any of these very violent and mortall poysons, which I brought in above, so easily and roundly destroy us, as this would help and save us? but to come to the point.

18. If that our old close fine and Æthereal oyle which they call a fift nature, was able alone, for the reasons set down in their places,

places, to breed and beget all those blessed bodily gifts and properties, that is, health and youth, and the two springs of wisdom and vertue, clearnesse and temperatenesse; how much more shall this son of Gold the medecine and stone of *Hermes*, and his offspring be sufficient and furnished for it?

19. For first, when his soul and heat of heaven is much more great and mighty, and his body a more fine and fast Oyle, that is a more like and lasting food of life, it both upholdeth and strengtheneth life, and naturall heat the better, and so proves the better cause of long life and youth; then being temperate, and that quality carried upon, and that quality and finer and tougher that is a stronger body, it is able with more ease and speed to subdue his and our enemies, the distempered diseases, and to clense and cleare fashion and bring into good order and temper the whole frame of our body & to procure health, wisdome and vertue, in better sort, and in more full and heaped measure; for you must not think that a fit nature of wine or such like that I brought in above, and which many men do make for their bodies, is so good by twenty degrees as the Philosophers stone: I mean the same measure of both; when besides that it is not temperate and neare unto Heaven, (though the

the name be never so neare) for it wanteth twenty parts of the soul, and as much of that fine stuff, closely and finely tyed up together; and therefore one part thereof will last longer, and spread further with all his vertues, and so do more good in our bodies, then twenty time as much as the former; deliver to minde what I say; it is worth marking: I shall not need to stand to shew you the reasons why, and manner how this great Medicine of *Hermes*, shall be able to get and purchase those pleasures of mind and body, because it is already done at large elsewhere, and it may suffer in this place to win by force of reason (which hath been done as much as needs) that this medicine is much better, and more able then an Æther, Heaven of fift nature.

20. Then those men may see (I meane *Paracelsus* and such as know whereof they speak, let the rest go) how rash and unadvised they prove themselves when they are content to let in the name of Poyson into this happy medicine, and to avow that it worketh all those wonders in our bodyes, by that way of curing which I shewed, by stronger-like poysons: for then it would be at most but a generall medicine, and cure-all against diseases, and fit for health alone, but no Physicall or joyfull way to long life, youth, wisdome, and vertue; which grant

as

as well as the other, both he and all the reſt do give unto him; for it might not be taken and uſed in a ſecond body, no more then a purging medicine, except it were of the Viperous kinde aforeſaid; for he then would battail with our nature, ſpoyle and overthrow the firſt moyſture, and the whole frame of the body; ſo farr it would be from nouriſhing the naturall heat and moyſture, from clearing and tempering the body to cauſe long life, youth wiſdome and vertue.

And the reaſon of this reproof is, becauſe every poyſon is very barren and empty of the heat of heaven, and very diſtemperedly cold and dry in body, ſet ſtraight againſt our hot and moiſt nature (as appears by flying the fire, and oyle his enemies) the Philoſophers ſtone was temperate in reſpect, at firſt, and is now exactly ſo and a very fine oyle, and full of heavenly ſpirits; and ſo for thoſe three cauſes, not only moſt friendly and like to nature, but alſo a very deadly enemy and moſt craſſe contrary to all poyſon.

CHAP.

## CHAP. II.

# Hermes *and* Paracelsus *Medicines.*

1. *Of the foure Complexions of the body*; 2 *Of Malice and Ignorance*; 3. *Of Diseases, Age and Death*; 4. *How to make minerals grow*; 5. *How to make Lead grow*; 6. *That Gold hath life*; 7. *The unwinding of secrets*; 8. *Authors Opinions*; 9. *How to order the seed of Gold*; 10. *Experienced truths*; 11. *Comparisons*; 12. *Of turning wood into Iron and Stone*; 13. *Of turning Iron into Copper*; 14. Abraham Judæus experiment; 15. Irish *Waters and other things*; 16. *Of* Geber *and* Agricola; 17. *Of salt* Gemm; 18. *Iron may be made to cut Steel as salt, as steel cuts wood*; 19. *Of Silvery and Golden Coperas*; 20. *The vertue of Copperas Water*; 21. *Of Art and Naturall changes*; 22. *Natures Medicines*; 23. *Of the food of Gold and other things.*

OVer this we have lightly run, being the former part of long life, health, youth clearnesse,

clearnesse, and temperateneſſe, which make up all good gifts of body needfull; let us now come to the outward help of riches, and borrow so much leave again, as to use the cause for the effect, and take gold for riches, and strive to show that the son of Gold is able to turne any mettal into gold; and not so sparingly and hardly as we did before, by those bastred kinds of binding and colouring: (though a little of it were without mis-pence of time & travail would serve our turn) but as fully and plentifully as any of our men allow to that amazement of the world; they set not down nor stint, which I will do, because I have to do with thirsting ears, and because again I love not to run at random, but to make a certain mark whereat to aime and levell all my speeches.

Then let us say, by this great skill of *Hermes*, & a little labour and cost we may spend with the greatest Monarch in the world, & reach the Turks revenew, yea though it be fifteen millions Starling, as I find it credibly reported; yea let us be bold, and not as *Socrates* did when he spake of love, hid his face from the matter, the truth is vouchable before God and man, and will beare it self out at last, though it be my luck still to be crost by men of our own coat, *Hermes* foster Children: But why do I call them so? al-

beit *Paracelsus* of whom we deal of late, was plainly so; Yet his Schollers Physick, which now comes in place, is out of this account as clearly; this mand say to excuse his own Ignorance, hath learned a new trick, in unfolding Hermes Riddle, that neither Hermes nor any of his followers, in saying they turn the foure soule Mettals, Lead, Iron, Tinn, Copper, into Silver and Gold, mean plainly according unto common speech, but still riddle and double the matter, understanding the foure Mettalls in so good forme and temper changed: and these to be silver and gold which they make at any time; and that by this token, because they fetch their medicine as you heard even now out of all things; then he flyeth out and lifteth up his master, with high praises, for finding first, and unturning the knot and riddle; whereas there is nothing so plain both in *Paracelsus* and all other of his hidden science, as their opinion as touching this matter: nay see the worthy memory of the man himself, in construing the words of his Master concerning the same matter, makes it as well as he and the rest, a plain division of this matter, and yi lderh in open termes, that our Medicine serveth both for men and mettals.

2. This noble Dr. *Elias Avery* when I was a novice and fi ftling in this study, as he misled me in other things which he took upon

him

him to unfold, so he amazed me in this, before he himself knew the least of them: but after I went forward and began to consider earnestly, and weigh the things by their own weight (and not by the weight of words and authorities) the only way to knowledg, I quickly saw the falsehood of the new opinion, and more plain reason and cause of belief, for this point then for all the rest, which he allows, and which I shewed before: then let us not stay, for him nor for any thing else, but let us march forword with all speed and courage, and if it be never good in discourse of speech to heap and huddle up all together, but for light sake to joyn the matter and cut it in divers pieces, let us do so too, and prove that the Son of Gold is able to turn mettalls that are base into Gold, then that he can change so much, as to make up the summe I left as needfull. *Heydon* is to turn mettals two ways; first, as a seed if a man lift to sow him upon them; and then after his birth, by nourishment, and turning them into his own Nature, and this is either into his fathers, which is his own after a sort, or into his new being, and self same nature; of these I will treat severally; and first of seed which cannot be denyed unto gold, if all things have life, and life have three powers and abilityes, to be nourished and to wax, and to

get his like alſo; the ſecond part is clear and granted among all Philoſophers; and that all things have life, it hath been often ſhewed before by their feeding and divers other arguments.

But becauſe it is a thing whereon almoſt all the frame of my ſpeech leaneth, and yet much in doubt and hardly believed among the learned; let us take it again, and prove it by name in Minerails, becauſe they be both fartheſt from belief, and neareſt our drift and purpoſe.

3. Thoſe things that have diſeaſes, age, and death, cannot but live, and we ſee plainly the diſeaſes, age and death of pretious ſtones; but moſt clearly in the pretious Leadſtone (though he be foul in ſight) which is kept, fedd and nouriſhed in the fillings of Iron, his proper and like food, when quickſilver, or Garlike quite deſtroys him, and puts out all his life, ſtrength, and vertue.

4. But how if the Mineralls by feeding wax and grow as well as plants or wights? as miners have good experience of that, when they ſee them, by thoſe due and conſtant fits, ſo dangerouſly void their leaning. *Agricola* ſaith, that Salt-peter, after that by draining it hath loſt his taſt & vertue, if it be layed open in the weather, wil within five or ſix years ſpace, grow and ripen, and

and recover his power and ſtrength again; the ſame man telleth of one lead Mine, and two other of Iron, which after they be digged and Emptied, within few years ſpace, ripen and grow to be full again, and one of theſe every tenth year.

5. But admit theſe by the ſlight and canvaſie of a crafty witt may be ſhifted off; yet they ſhall never read the next that follows of Lead, after he hath been taken out of his proper womb, where he was bred and nouriſhed, and faſhioned into his forme for our uſe requiſite; yet if he be layd in a moiſt place under ground, it will wax and grow both in weight and bigneſſe by many good Authors, yea and by *Gallen* his own witneſs, which although it be light otherwiſe, yet is of weight in this matter, becauſe it maketh ſo much againſt his own cauſe; nay marke what *Agricola* reporteth that the ſame hath been found true on the top of houſes, and ſhowes where and how the proof was taken: but to come to the very point, *Paracelſus* ſaith, that Gold buried in good ſoyle that lyeth Eaſt, and cheriſhed well with Pigeons Dung and Urine, will do the ſame; and ſure I dare not condemn his witneſs in this matter, becauſe the reſt that went before, ſeeme to ſay as much in effect, and to vow the truth of this ſtory.

6. Then if it be ſo certain, that Gold

hath life, there is no help, but it shall beget his like also; if Philosophy and Common proof be received, but they will say that nothing doth so, that wanteth seed, as many wights and plants do, and all Minerals; no man saith so, that knoweth what seed is; seed is no grosse thing, that may be seen with eyes, but a fine and hot heavenly breath, which we call life and soule, wherewith not only the common rule of the world, but also wights, yea and perfect wights some times beget without the company and sence of that frothy stuff and shel, as I said above: but yet more commonly nature takes the help, & guard of that body called seed, that was provided, not only to be a branch and part slipt from the whole body, but the whole it self somtimes, as, by kinde in the foure beginnings, and in Minerals, and in seedless plants and wights, and by skill in all.

Therefore minerals and all have their seed, and their whole body in their seed.

7. Then as by nature they are wholy, sowne, and dy, and (or else under-Moon things would prove Mettals) rise again the same Increased according to the wont of nature, even so they will above ground if we can by skill use them kindly, which we may as well as nature, if we could espy her footing,

footing, not unpossible to be seen as I could show you quickly, if I might a little unwinde the bottome of secrets, and lay them open; but I must take heed.

Then as the seeds of plants and wights rise again, much increased in store and bigneſſe, because it draws unto it, and turns into it in his own nature, much of the kindly stuff and ground that lyeth about it to corrupt it; even so if you make the mettals and ground fit to receive and corrupt the seed of Gold, it will after his due time rise again, turning them, or much of them into his own nature.

8. Now Doctor *Freeman* or *Moore* may see if they be not blinded, that this is no ridled matter, but a plain and certain truth, grounded upon the open and daily race of nature, which not I espied out first (as they spyed out the subtill false-hood) but the same tell the troop of the wise *Ægyptians* saw, and taught before me, yea and some of them that set in darkneſſe as those worthy Leaches, whose ayd we took before, *Fuine*, *Fernet*, and *Cardan*, especially the two first, because they beare good will to the truth of this science: But *Cardan* as a mate that neither knew nor loved it, halts a little; for when he had all about held for certain, that Minerals and all had life and

were nouriſhed, and grew, and waxed, yet he buryed the third point with ſilence.

9. But let us not urge this ſo much in this place, becauſe it is not the right Son of Gold, and ſtone of *Hermes*, but a leſſer skill and lower way to riches, fit to have been followed in the ſecond Book. Then how doth the Philoſophers ſtone, and the naturall Son of Gold, turne baſe Mettals into Gold? For that was the ſecond thing to be handled in this place; when this child is borne, keep him in his heat, which is his life, and given him his due and natural food of Mettals; and he muſt needs, if he be quick and abled to be nouriſhed, digeſt, change and turn them into his own Nature, much more eaſy then lead, and he in a cold place, and rude, and hard faſhion, was able before to turne ſtrange meats and digeſt it, as I ſhewed above the change of natural things when they meet in Combate, to be either throughout or half way; that is either by conſuming to raze one another quite out, and turn him into his own nature, or when by mixture, both their forces are broken and dulled equally; Even ſo in this great skillfull change, we may ſo order the matter, and match the two Combatants, that is the meat and feeder, ſtuff or doer, with ſuch proportion that one ſhall either get the

the victory, and eat up the other quite, or both maimed alike and weakened.

10. To be plain, if we give this mighty child and son of Gold, but a little food (the quantity I leave to discretion) he will be able to turn it throughly into his own self-same nature, and thereby to mend himself and increase his own heap and quantity; but if you will make Gold which is your last end and purpose, match your Medicine with a great deal and hundred times as much, or so (your eyes shall teach you) and both shall work alike upon each other, and neither shall be changed throughly, but make one mean thing between both, which may be Gold if you will, or what you will, according to your proportion.

11. And if you perceive not, mark how (the comparison is somewhat base, but fit and often used by our men) they make a sharpe and strong Medicine, called leaven of the best wrought flower which is dough; and such another of milk well mingled in the calves bag, called Rennet; and how by matching them with just proportion of flower and milk, they turn them into the middle natures of dough and curdes, nothing so fit; mark it well; nay sith you begin to call me to examples, I will play and load you with them, and yet I will lay

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no ſtrange burthens upon you, no not the quick nature of the Scottiſh Sea, turning Wood into Geeſe; nor yet the Eagles feathers that lying among Gooſe quills, eat them up, two more marvelous changes, then all theſe that are profeſſed in the Art of changing; yet I leave them, I ſay for things too ſtrange, and far off my purpoſe.

12. There are many waters and earths, which I am credibly informed by *G. Agricola*, and others as good Authors, are indued with the properties to turn any plant, wight, or mettal into ſtone. *Cardan* tells of a lake in *Ireland*, wherein a ſtake ſtuck down, will turn in one years ſpace, ſo much as ſticks in the mudde into ſtone, and ſo much as ſtands in the water into Iron, the reſt remaining Wood ſtill.

13. There is an old mine pit in the hill *Carpart* in *Hungary*, wherein the people daily ſteep their Iron and make it Copper; the reaſons of theſe things is plainly, that which I brought for our great and golden change, and likened to Rennet and leaven here before.

14. The waters and earth which aſtoniſh things in that order, are ever more infected and mixed with ſome very ſtrange ſtony Juice, as *Agricola* ſaith, and reaſon agreeth plainly in the matters, when they no ſoon-

er

er reſt from running then they go into ſtone; nay *Pliny* ſaith the ſtony ſticks in, *Arcadia* goes into ſtone running. *J. Hotham* meant thereby to try ſuch a thing upon his Lord the great *Grecian* Monarch, when he gave it him to drink, it killed him.

15. The Iriſh water is without doubt mineral, and as I gather by the diſcription tempered and dyed with the Iron juice which is called *Ferrugo*; but every man knoweth for certain that that the matter of *Carpat* is Copperas water; now *Carpat* is as near the nature as the name of Copper, which the Greeks ſet out moſt clearly, calling Copper *Chalcum*, and that other *Chalcanthus*, and the ſtone Pyrites or Marcaſite (as it is termed in *Arabia*) that breeds them both, it is like leaven to dough made of Copper, and raiſed to a ſharp quality which when it is looſened into water, and by draining and by diſtilling up and down in that hill, refined, it becomes yet more ſharp and ſtrong, able eaſily to overcome Iron, a like and near weaker thing (for what is near to Iron as Copper?) and turn him into his own ſoile mean and middle nature.

But how ſhall we ſhew that Coperas comes of Copper in that order? Firſt the proof of our men maketh clear, when they turn

turn that into this, and this into that so commonly.

16. Then the authorities of *Geber* and *Agricola* (the best skilled in mineral matters of all that ever wrote) the one after that he had observed it long in Mines, setting it down for a rule, and *Geber* calling it the Gum, as it were dropings of Copper; but chiefly the workmens daily practice who by following the stepps of nature, softening and dissolving the brazen stone *Pyrites*, do commonly make Copper; let us now see what art hath done by counterfeiting these patterns by Nature set so plainly before her; if she hath not done as much and more, surely she was but a rude and untoward child; let us see what is done.

17. She hath likewise, and as well as Nature; by a sharp stony water, called Salt Gemme water, turned wood into stone, yea and mettals also into precious stones, not by any counterfeit way which Glassmakers use, but Philosophically and naturally, by a marvailous clear and strong water of Quick-silver, leading them back to the middle nature of fine stones.

18. To let pass middle minerals which by the same course we easily change one into another, she turneth Antimony into Lead, and this into Tin easily, because as that

that is unripe Lead, so this is unripe Tin also. These things *Agricola* reporteth and tells the way of the first by concoction only, but not of the second, which *Paracelsus* supplieth, by purging him our way of binding with Sal Armoniack. I could set down a way to turn Iron into such Steel as will cut Iron as fast as this will cut wood, and bare out all small shot, but that they are both but on kinde, one better purged then the other, as indeed so are all the mettals. though not so nearely allied.

19. Even so I esteem of the Silvery and Golden Copperas, which nature sometimes yeilds under ground, and Art counterfeits by our binding, and colouring rules above set, as *Agricola* tells and teacheth; neither think these bastard wits cut quite out of rule, but so follow the same reasons of nature; and as the rest take the finer like part, and leave the gross unlike, so do these feed upon their like, the fowler parts, and leave the better as unlike their Nature.

20. But to proceed to turn Iron into Copper by Copperas-water, is somewhat more ordinary then the rest; *Agricola* saith an old parting water which is made thereof (as we know) will do it, but the workmen in the hill *Kuttenberg* in *Germany*, do more nearly follow nature in that hill of

*Carpat*,

*Carpat*, for they drain a ſtrong Lee from the brazen ſtone, that is, they make Copperas-water ſtrongly and kindly, and by ſteeping their Iron in it make very good Copper; nay further, *Paracelſus* ſaith again, that in *Caſten* they turn Lead alſo into Copper, and though he nameth not the means in that place, yet otherwhere he doth, and teacheth how by Copperas ſundry ways ſharpened, to turn both Lead and Iron into Copper, in which place he delivereth another pretty feat to unlooſe both Iron and Copper into Lead again, and this into Quick-ſilver, by the force of a ſharp melting duſt which Miners uſe, and this our common rule ſtill of ſtranger likes; for this duſt being of the ſame nature ſtill, which exalted Lead and Quick-ſilver, two great ſoftners and looſeners of hard bodies, is able to make the ſtubborn mettals, retire and yeild into the middle place of Lead, and this is Quick-ſilver.

21. Now then we ſee that Art hath reached and overtaken all the Natural changes of Minerals; why may not ſhe by the pattern diviſe more of her ſelf, as the grief of good workmen is, and go beyond nature, and turn the foul mettals into fine Silver and Gold? She hath a great advantage of nature; firſt for patterns, and then her helps in working; and laſtly the help

and

and instruction of a divine wit and understanding, whereby no marvail if all wisemen have said, she passeth nature.

22. Albeit it is uncertain whether nature have such a Golden Medicine in her bosom hid, or no, as well as those of Copper, Stones, and such, yet this is sure, that by the bastard way of binding (as we have heard before) she turneth Lead and Tin, and perhaps Copper too, but sutely by Quicksiver and Silver into Gold.

Then I say it is a sign of a weak and shallow wit, if Art cannot by these patterns aforesaid, devise further to turn other mettals into Silver and Gold; is it any more then to raise and exalt Silver into Gold? but this will serve for both into very sharpe, strange qualities, able like the rest, to devour and turn their own like meat into their own middle nature from whence they sprung. Certainly the reason is so plain and ready, that I must needs deem him less then a child that cannot conceit it; nay bend your ears and minds.

23. By reason, if the workman be very strong over the stuffe, he will turn in tryal, things unlike and contrary as well, though not so easiely as like and friendly.

And for the proof of stony juices, turning all sorts of things, even mettals themselves

ſelves into ſtone, as hath been found by the ſtampe remaining; of Antimony and Copperas turned into Lead and Copper, of the ripening of the Mineral Mines of Lead and Gold eating dung and urine, and ſuch like exchanges ſet down before, I am led to think that a very luſty and ſtrong Medicine would be able to change other things as well as mettals, eſpecially Minerals into Gold; ſome of our men ſay no, becauſe their wants in the reſt the ground of Quick-ſilver, the knot of friendſhip and unity. I grant it were hard in reſpect of the right way, and yet I hold it poſſible.

And thus you have ſeen the ability of *Hermes* medicine, to turn baſe mettals into Gold by three ſundry ways; firſt as he is ſown and riſeth again to be made medicine, which I call begetting; and then by changing the little food that is given him into his own nature; to make him wax and grow in heap and bigneſs, which I term nouriſhment; and laſtly by changing the great ſtore of ſtuffe, wherewith we march half way into the middle nature of Gold, which is the beſt change and drift of our purpoſe. And this I may do well to call mixtion, though Sir *Chriſtopher Heydon* and *Fernel* name it begetting alſo, as it is a kind indeed, but becauſe it goeth not the

kind

kind way, let it go and us keep our order with our brethren.

## CHAP. III.

# The Rosie Crucian Medicines.

1. *Of seed.* 2. *Of increasing Gold.* 3. *The quality of Gold.* 4. *Of nature in concoction.* 5. *Changeable stuffe.* 6 *How nature made Quick-silver and turned it into Gold* 7. *Of purging.* 8. *Of Lightnings.* 9. *Of fire-flyes.* 10. *Of the Star-fish, and other things.* 11. *Of the nature of fires.* 12. *Of Hellen Star and cause of lightning and thunder.* 13. *The power and vertue of Rosie Crucian Medicines.* 14. *The first matter of Gold.* 15. *Of hot spirits.* 16 *Of the fiery quality of Gold and its power.* 17. *Of the pernitious quality of cold frozen countries.* 18. *Of the understanding spirits of the air, and the lively spirits of heaven.* 19. *Of the spirit of mettals.* 20. *Of a natural stone that consumeth all the flesh and bones of a dead man in fourty dayes, and of other things.* 21. *Why Copper-water parts silver from gold.* 22. *Hot stomacks.* 23. *Di-*

*rections to Philosophers.* 24. *Examples.* 25. *How gold got its high red colour.*

NOw, how shall our son of Gold be able to subdue and turn so much of base metals with so little change and travail, and so great return again as we have promised? it is for three causes; first, for the bitterness and readiness of the stuffe to be changed; and then for the great store and strength of the changing workman, to send away the lightest still first and foremost; and lastly for his increase in store and quantity, which may be made by sowing and nourishing the son of Gold without number; for sowing first, There be sundry sorts of sowing and making this our medicine; one is an excellent way, but a bare and naked and lone way; because if Gold can be made fit and open to be wrought, as behoves a seed, he hath all both stuffe and workman, male and female, seed within himself; and the less contagion there is of unclean stuffe, the more excellent and mighty will he rise again; this way by deep and painful wit, hath been sometimes taken, but very seldom, because it is very hard, long, and irksome, and therefore we will leave it also; but chiefly because it crosseth my purpose above said; for if it be sown alone, he cannot rise increased;

creaſed; whereas we deſire to augment his quantity, then there are two kinds of grounds, and yet both one kinde, which we may put unto him to corrupt him eaſily and raiſe him again with great increaſe, and quantity; one nearer his nature then another, ſo much is enough for that.

Now for the ſtore of ground fitt to be laid about him, there is a choyce better or worſe alſo; but that is no great matter, ſo you keep the meaſure and diſcretion which a common ſeeds-man can keep, neither to overlay and drowne him, nor to leave him dry and barren; then to our purpoſe; caſt in your ſelf what increaſe in ſtore one grain of corne will yield, within few times ſowing; when I had a little leaſure I did once caſt what one graine, by the increaſe of fifty (which happens often) would ariſe to in ſeven times ſowing, and I wearied my ſelf with an endleſſe matter.

A greater ſumme then any man would think, I have forgotten it, caſt you that have leiſure: Now a graine, I mean an ounce, of our ſeed, though it riſeth not with ſuch advantage (for if it were ſo ſowne, it would be quite drowned, or at leaſt not worth the tarrying) yet it rewards it another way, with ſpeed in working: For albeit, the firſt time be much a like, about forty weeks or ſuch a matter: yet the ſecond is run much

sooner, both because now he is softer then the first seed, and easier to be loosned, and also mightier, and more able to turn the work over, so that we keep our selves within the number of ten, as some do set the bounds, yet I think the midst between, *duplum* and *decuplum* a notable mean, although that be as it happeneth, yet by this great haste & speed, we may quickly overtake Infinity.

2. But if you think this too slow a course, let us runn to the next increase by nourishment, whose great speed and readinesse will easily supply all and fill the biggest desire in the world; after the Son of Gold hath been once sowne, and raised again, he is now able to work mightily, and not before, and to turne one hundred parts of his due meat, into a third middle thing, Gold his fathers nature; this now will show hereafter; then if he be able to turne an hundred times as much half way, he can surely as easily and quickly one part, that is no more then himself, quite through into his own self-same nature, especially if that food be silver or Gold, which is best of all to the purpose: then he is now twice as big and as strong as he was before, able to devoure as much again: and so for ever, for this strength shall never be abated, when after his feeding he is left the same still, or even as one Candle

dle lights another ſtill or more ſtrangely, though not ſo largely, like unto the Loadſtone, which as *Plato* reporteth, after it hath drawn one ring of Iron, it giveth power to draw another, and thus unto the next untill you make a long row and link of rings, cloſe and faſt, one hanging upon another.

3. Then ſith we may ſo ſoon heap up ſo great a quantity of this Golden medicine, it may chance we ſhall not need any great help of the readineſs of the ſtuff and ſtrength of the workman; and if but ten parts of the Gold might be made at once, between a weak workman and a ſtuff, yet perhaps it would ſerve the turne to raiſe the ſumm appointed: But ſuppoſe it commeth ſhort ten parts of the way, yet if through the means of the nearneſſe of the ſtuff, and force of the doer, one part may come to turne a hundred, then we ſhall ſupply and overtake all the want and hinderance: Let us ſee.

4. And firſt again of the ſtuff, becauſe it is the ſhorter and eaſier matter; a thing fit and eaſy to be changed when it is like the nature of the workman, & nearer the ways end.

The ſtraight affinity and nearneſſe of the Mettals one to another we have opened above, when we found them all to be one

thing, differing only by certain hang-byes of clearnes, closeneſſe, and colour ſpringing out from the odds of concoction, and that if the ſame concoction hold, they wil come at length to their journeys end, which they ſtrive unto, the perfection of gold, except perhaps Iron and Copper; by over-ſuddain heat or ſome other foule means, have been led out of the way, yet they may be led back again and cleanſed as we heard before, and yet they were all made at firſt of quick-ſilver, a foul and greaſy thing in reſpect, and then wer grimed and beſported greatly again, with the foule earthly Brimſtone which afterwards came upon them, whereby they were all groſſe and ill coloured, open and ſubject to fire, and other ſpoyling enemies, before by long, gentle and kindly concoction, all the foule and groſe ſtuff was cleanſed and refined, and ſo made apt to take good colour, (as we ſee in plants and all things) and to gather it ſelf up cloſe together, and l keneſſe to be weighty, for the much fine ſtuff in a narrow room, when lead and Quick-ſilver, heavineſſe follows from the rawneſſe; and laſtly, to be ſtedfaſt and ſafe from the fire, and all other enemies, becauſe there was never any way of entrance in ſo great cloſeneſſe, left, to make diviſion and diſſolution, that is deſtruction,

on, nor yet any greasy stuff the food of fyre remaining.

5. Wherefore we see the near neighbourhood of mettals, and easinesse to be changed one into another, (especially if we work upon Silver, which is half Gold already) when they want nothing of Gold, but either long or gentle concoction, or in stead thereof (because we cannot tarry) as strong and fierce one answerable unto it, first to clense out all the grosse and greasy stuff, and then to bring colour upon it.

So that I cannot but wonder at those men if they be learned, who, in reproof of this Art unknown, vouch, unfitnesse of the stuff to be changed, saying that Mettals being of sundry kindes and natures, cannot be turned before they be brought into that stuff, whereof they were first made and fashioned, which we do not when we melt them only, and which is not easily to be done. It is a sign that either they never knew, or at that time remembred not that nature of a Mettal, or of the first stuff; for if they mean the *Grecian* supposed first empty and naked stuff without shape, but apt to recieve all, even that which is the middle state of a thing lasting but a moment, when by the way of making and marring (which our men with *Hipocrates* call changing) it is passing from one to another, then if yielded and quickly

granted with *Geber*, *Arnald*, *Lully* and many more learned men, on our side, that in that very violent work of changing the Mettall being so farr altered and broken, even into dust of another fashion, I think I must drive them to blow the seed, as they say, and they know not what to answer.

6. But if they meane as they seemed to do, we should not melt our Mettal, but bring him back unto his neareſt beginning and stuff Quick silver, and then put on our shape and forme upon him, according to the kindly sowing of Gold, upon his base ground above said, they are deceived not knowing the nature of Mettals; for they be not of sundry kinds and beings (as they say) but all one thing differing by degree of bakeing, like divers loaves of one paste, that it were madnesse if any of them lacked bakeing to lead him back, or marr or spoyle him of his fashion, but in the same forme and being to bake him better, and so did nature in the Ground, in bakeing quick-silver, or lead into Gold, she went forward and not backward with the matter: Nay why go I so farr with them? they never marked the nature of their own words, which they use in their own Philosophy, where changing is fitting only, and shift of those hang-byes called accidents, the forme,

forme, kinde and being of the thing remaining.

Then if the ſtuff be ſo fit, let us ſee what the work is, not in ſtore which is done already, but in force and power; his ſtrength and power is ſeen in two things, purging and colouring: Firſt he muſt mightily ſhew himſelf in purging and driving out all the groſſe greaſineſſe of the ſtuffe, and then when all is fine, cleare, and cloſe, he ought to ſtretch himſelf at large, and to ſpread farr forth in colour upon it; for albeit long & gentle heat purging by concoction, of it ſelf breeds and brings good colour, yet this over-ſhort, and violent heat proportioned doth not ſo (as I ſhewed above in the diſcourſe of binding and colouring) but needs bring colour with him already coyned.

7. So that when he purgeth the ſtuff underſtand; he draweth not out the foule and groſs ſtuff, and departs away from the work withall, as the foul purging binder did; but being a clean and fine thing like the nature of a wight, he purgeth by digeſtion and expulſion, driving out the foul and unlike parts as leavings, taking and embodying with himſelf the fine and cleare for food and nouriſhment.

Then let us ſee how this work of purging is performed, for that is all, and the colour hangeth upon the ſame, and is done all under

der one, as we ſhall hear in going out of this treatiſe, if nothing purgeth but heat through concoction, and this ever to be meaſured according to the need and behoof of the work under hand; and we muſt ſcoure an hundred times as much ſtuff in one or two or three hours ſpace at moſt (for that is their task) then we had need of a marvalous fiery Medicine, beſides the great outward heat, to prick him forward, ſcarce to be found within the compaſſe of the world and nature; it muſt ſhew it ſelf an hundred times fiercer then a binder, which was ſcant able in longer time and ſtronger heat to ſcoure and purge one part, and as much of the ſame ſtuff.

8. This is a marvailous hard point: I had need whet my thoughts and memory, and all the weapons of wit unto this matter; if we ſearch all about and rifle the corners of kinde, we ſhall finde no fire in the world ſo hot and fierce, and the lightning able to kill plants and wights & melt mettalls, and to performe other ſuch like marvailous things in a moment.

As (to let paſſe plants not ſo ſtrong) I have read of eight Lepers in the Iſle of *Lemnos* which as they ſat at meat under an Oake, were all ſuddainly ſtrucken ſtarke dead therewith, ſetting ſtill in the ſame guiſe of living and eating creatures; again that it hath

hath sometimes passed through a purse at a mans side, and melted the Coyne without hurting the leather, because such a suitable and speedy fire found that resting stay to work on, in the Mettal which it wanted in the open and yielding leather, and many more such strange deeds we may finde done by that most violent fire, then our firy work; man if he be tasked as he is to work as great wonders as these be, had need to be fierce and vehement, as the fire of lightning, as it is sometimes termed in our Philosophy.

Let us match these two together, and see how they can agree, that all things may be layed, and as it were strucken together, the light of truth may at last appear, and shine forth of the comparison; let us as *Tully* saith, at the first setting out, lanch and row a little easy before we hoyse up sayle.

Gold of it self in Philosophy is a fire that if it be raised and increased one hundred degrees in quality it may well seem to prove the greatest fire in the world.

9. But our men as they speak all things darkly, so this perhaps in regard of other mettals, or rather because like the *Salamander*, not like the fire flies (for though the *Salamander* can as well as Serpents egs,

by

byhis extream coldneſſe, quench a little fire, yet a ſtrong fire conſumes him and puts him out of being ) becauſe I ſay, like the fire fly he doth live and furniſh in the fire, when as indeed *Gold*, as all other mettals, is cold and wateriſh farr from the fire.

10. And yet it is not the owtward ſhow of the bodyalone that makes a fiery nature, but ſometimes the inward quality doth the deed of fire, (if we ſpeak at large as the common cuſtome is) and ſo the Starr Fiſh in the Sea burns all ſhe toucheth, and a cold ſpring in *Sclavonia* ſets on fire any cloath ſpread over upon it: and to come neare by ſuch fiery force doth the water fix in *Theſſaly* pierce through in any veſſell ſave an horſe hooſe.

11. But now we are come unto the deep, let us hoyſe up ſaile and ſpeak more properly and *Philoſophically*, and more neare the purpoſe; let us I ſay heare the nature of fire and how it commeth fire, as they bound it, and we ſhall finde it if we mark this offſpring, as a very hot and dry ſubſtance; the firſt cauſe of fire is motion, a gathering and driveing much dry ſtuff into a narrow ſtraight, which by ſtirring and ſtriving for his life and being, is ſtill made more cloſe, fine, and hot, that its nature will beare and ſuffer; and ſo it breaketh out at laſt, and is turned into another larger, and thinner,

thinner, dryer and hotter nature, called fire: hence the great underground fires, in *Ætna Hecla* and many other places, grow and spring at first, when the cold driveth a heap of hot earthly breaths and vapours, either round up and close together, or along through the narrow and rough places, rubbing and wringing out fire, which the naturall fatnesse of the ground feeds for ever.

12. So the Starr called *Hellen-starr*, that lights a sign so dangerous upon the table of the ship, and falling melts Copper vessalls, and commeth of an heap of such vapours, carried up by violent crosse windes, so that by rubbing Milstones, Flints and such like, we see fire arise after the same manner; and this is the manner of the spring of all fire, others flow from this, one still sowing as it were one another; but if the stuff of this fire be tough and hard, and then when it is wrought into fire, if it be moved again apace, it proveth for these two causes a marvailous hot and violent fire, whence springeth all the force of Lightning; for it is nothing else but a heap of thick and brimstony Vapours (as some hold with reason) by the coldnesse of the cloud, beaten up close in that order, and now being turned of a suddain into a larger and thinner Element then it was before, when it was earth and water,

his

his own place will not hold him, and so by the force of nature, striving for room and liberty, he rents the clouds in that manner which we heare in thunder, and burſteth out out at laſt, a great and ſwift pace, as we ſee in lightnings much ſwifteneſſe together with the toughneſſe of the ſtuff, finely wrought, makes up his violence above all fires in the world.

13. Now for the Son of Gold and *Hermes* his Medicine, what kinde of fire is he, when he can be no ſuch Element, extream hot and dry fire; for he is temperate, and hath all the qualities equall, & none working above another, and yet indeed by reaſon of the fine and tough (and therefore mighty body) whereon they be ſeated, they work in equality together, much more forcibly, that the extreamly diſtempered cold and dry poyſons can worke alone and as faſt and faſter then they devoure and deſtroy diſtempered bodies; theſe do overthrow the contrary; Then what fire he is I ſhewed before, how full ſtuffed with heavenly ſpirits above all things, and ſo he is an heavenly fire, which is much more effectuall in power, and mightier in Action then that other: by reaſon of his exceeding ſubtilneſſe, able to pierce through rocks, all things, where that other ſmall quickly ſtays.

14. Admit

14. Admit it say you, if that heavenly fire were quick, free and at full liberty: but it is fast bound up in a hard body; then I will give you all the reason, bend your wits unto it; Gold at first was fully fraughted with the most piercing fire in the world, and then came and wrought it into a most fine flowing oyle, and so unbound it and set it at full liberty: not so freely indeed as in heaven, but as it can be in a earthly body, closely crouded up together, (which help) heats as in a burning-glasse, upon a most strong and mighty body farr above all things in the world; and lastly with a violent outward fire, she sent all these apart away to work together.

15. Judge then you that have Judgement, whether it were not like to bestir it self as lightning; Coppar, the heat of the hot spirits, is as great; and if it were not, yet their passing subtilnesse would requite that matter easily, and make him even; yea and perhaps when they be drawn and carried up close together, make some odds and differences between them; but surely the exceeding toughnesse of the body (as we see in Iron and the rest) augments heat greatly, and carrieth him farr beyond it.

16. Now for the pace, it is much swifter, and drivin by a much stronger mover, even so much as a founders fire passeth in strength

ſtrength, the top of a thick cloud; for this is he that ſends that lightning which elſe would have flowne upwards; therefore becauſe the fire is ſtronger, and hath the helps of body and motion farr more favourable the fire of the Son of Gold muſt needs paſſe the lightnings in power, and wonderfull working. Then bethink your ſelf, with what eaſe and ſpeed, ſuch a fiery medicine were like to pierce and break through, ſift and ſearch all about, and ſo ſcoure and cleanſe a great maſſe of foule mettalls? how many times more then a weak and groſſe minerall binder? faſten and bend your mindes upon it: we ſee how a weak wateriſh or earthly breath in a narrow place, within a cloud, the ground, or a Gunn, (all is but thunder) becauſe he is ſo ſuddainly turned into a large Element, and lacketh roome, beſtirrs himſelf, and worketh marvailous deeds; what may we think then of the heaps of thoſe falſe reports of heaven, and of that moſt ſtrong Golden body, cloſely couched up together in a little room, when they be in a narrow veſſel drowen out, and ſpred abroad at large by a mighty fire, and thereby ſtill pricked and egged forward, (for as long as the fire holdeth, they cannot be ſtill, nor draw in themſelves again) what thing in the ſturdieſt Mettal can be able to withſtand? how eaſily

easily shall they cast down all that comes in their way, brake and bruize all to powder. May not we all say plainly that which the Poet by borrowed speech avoucheth, that Gold loveth to pass through the middest of the Goards, yea and to pass through the rocks, being more mighty then the stroak of lightning, it is so fit, as if it had been made for the matter.

17. I have heard that the extream cold weather in *Lapia* and *Finland* (which are under the Poles girdle of the world) peirceth and freezeth, and cracketh the rocks, yea and Mettalline vessels; again that the poysoned Cockatrice by his violent, cold, and dry breath, doth the same on the rock where she treadeth; then what may we judge of the force of our fiery medicine upon the mettals, by these comparisons? How fiercely and quickly were it like to divide and break them, having an extream fire, the greatest spoiler of all things, to over match the cold and dry quality? and a much stronger body then these vapors which carried the former qualities, and both these sent with far greater speed and swiftness, as appears in the difference of the movers?

18. Lift up your ears & mark what I say, a deaf Judge had no need hear these matters;

who hath not seen how Quick-silver enters, cuts and rents the metals, though many doubt and differ about the cause thereof? *Cardan* thinks that, like as we find of the cold weather in those frozen countries, so this marvailous cold mettaline water, entering the metals freezeth their moisture within them, and make them cracke and fall asunder, and therefore Gold soonest of all other, because his moisture is fineſt, even as sodden water for his fineness freezeth sooner then cold. Surely very wittily *Paracelsus* deems this done by the spiritual subtilty of the body, even as the understanding spirits of the air, and the lively spirits of heaven use to peirce through stone walls and rocks, by the same strength, without the force of qualities; but I think it is rather for his stronger-like qualities, seeking to devour them; else he would peirce your your hand and leather, and such like easie things which he leaveth untouched as unlikes and strangers; as for the qualities of Quick-silver, it is a question what they are, and which excelleth; some judge her very cold, some again marvailous hot (as *Paracelsus* for one) some moist, other dry, but as she hath them all apparently, so I deem her temperate, like Tin that sprung from her, and almost like unto her. Gold I mean

mean, though perhaps the qualities be not all in her, as in him, so equally ballanced.

19. But let the case be what it will (I love not to settle upon uncertain matters) the great spirit of mettals after she is first wrought into Gold, and then into his son our medicine, shall be in any reason both for body and soul an hundred times stronger and more able to do it; nay Antimony and Lead are much grosser then Quick-silver, and yet you see how they rend, tear, and consume base mettals even to nothing; but what say we to plants? there is a great difference in sharpeness and ability to peirce and enter between a thorne and a needle, and yet you heard above the gentle plants of the vine, and the middle dew of heaven yeild stuffe to an eating water, able within three or four distillings to devour and dissolve mettals; then what shall not onely sharpe mineral eaters, but this our almighty Gold medicine shew upon them, which besides that wonderful passing, sharp, and peirceing body hath the great help (which they want) of that heavenly fire, and of her swiftness, stirred up by a mighty mover? These things are enough to suffice any reasonable man (if they will not stop their ears against the sound

of reason) touching the power, might, and strength of our Medicines.

20. What is then behinde, *The holy Guide* hath taught us all things; yet I hear them whisper, that albeit these medicines of ours have such thundering power, yet they may not force so our purpose of consuming all the mettals (as the guise and forcible use of such fiery things as) without regard or choice of any part or portion; but it is not always I hope the guise of violent things; I need not go far; there is a natural stone in *Hazo*, which by a mighty and strange property useth, *In fourty dayes space to consume and make away all the flesh and bones of a dead mans body, saving the teeth, which he leaveth ever safe and whole*; and therefore they called it in times past flesh eater, and made tombes thereof for dead, and boots for Goutty men; I could clog a world of readers with like examples, if I might be suffered, but weigh this one and our artificial Pantarva together. Why may not it as well have its choice and fame, a part of this great waste and spoiling? they know not why, and how then? there are many deep, hidden, and causeless properties in the bosom of kind and nature, which no mans wit is able to reach and see into, the world is full of

of them, when Art is open, and all his ways known. Indeed the world is full, of late of such senceless and blind Philosophers (which like as the Poets when the Stoick a little calls on *Jove* by many names, to help to shore up the fall of a verse, or stop the gap in the number) so they when their eyes are dazled upon the view of a deep matter, flye to nature as fast, and to hide her unsearchable secrets, to cover the shame of ignorance, as though God moved all with his finger (as they say) without any middle means and instruments. There is nothing done without a middle cause fore-running, if it were known, as I think it is to some, though never so dark and hid from others; and therefore to come to the purpose, as the reason of the natural eating stone, was clear to *Agricola* though unknown to *Pliny*, and many more the reporters) and found to be for the loose and light temperatures, and Copperas water, fit to eat the flesh and softer bones, and yet unable to do a thing above his strength, that is, to overcome the harder; even so you may think the reason in this like property of the R. C. Physick, Pantarva, *&c.* is seen to some: for certain, & howsoever it was my luck to see it, I cannot tell, it hath been sure unfolded twenty

times at least, in the speech going before, if you remember well, it followeth the high and common way of all nature, I mean that eating nature; for all things eat, and that is the cause of things done below; then there is nothing eats and devours all the stuffe which it overcometh, but so much as is like and turnable, the rest he leaveth as strange and untouchable; so did all the foul binders purge above; nay so and no other ways, doth the lightning and all fire eat and consume the stuff subdued, turning the aire and water into fire, and leaving the earth and ashes; even so doth our medicine, after it hath driven out and scattered all uncleanness, it takes and strikes unto the fine part, like unto it self, and makes it like himself, as far as his strength will carry.

What need I pray? is there need any of any more examples? is it not clear enough that all things seek their like and shun their contraries? yet because these *Mineral Melters* have been evermore very strange and unacquainted with the *Grecians*, I will set down one or two of the clearer examples.

21. Why doth *Copperas*-water part and draw away silver from *Gold*? but *Copperas* is like to Copper, and this to silver; for as

Lead

Lead is to Gold, so is this to Silver; cast in plates of Lead and Copper, and that will cleave to the Gold, and this to the Silver. But Silver is liker to Lead then Copper, therefore to part silver from Copper, the Miners use to season a lump of Lead with a little Silver that softeneth the work and maketh it ready, then one Silver draweth the other part unto her, nay raw Quick-silver as she is strong in all things, so in this very wonderful, Quick-silver I say the grand mother of our medicine, and the spring of all her goodnes, will quickely receive and swallow, either in heat or cold, her near friend, or very like clean, temperate, and very fine body of Gold (and therefore as the one is termed unripe Gold, so the other ripe Quick-silver) when the rest she refuseth, and beareth aloft as foul, gross, and unlike her nature; and this secret the miners also by their practice have opened unto us when they so part Gold from the rest, mashed altogether in a dust heap; wherefore when this fine and clean body Quick-silver, is made by nature, and Art yet much finer and cleaner, and again as much more peirceing and spiritual, and able to perform it, how much more deadly will she run to her like and devour it, the clean, fine, and spiritual, that is the Quick-

ſilvery part of the mettal, and if ſhe devour it, then it cannot be loſt, but muſt needs go into a better nature, even to the nature which we deſire.

What is then to be ſaid more? I have not yet bounded the matter, as I promiſed, and ſhewed how the golden ſtone ſhould turn an hundred times as much into Gold, I have ſhot a large compaſs, but all at randome; now it is time enough every thing hath its due time and place.

22. You have heard I am ſure of the hot ſtomach of the Elephant, Lizard, and Sea-calfe, able to digeſt and conſume ſtone, yea and to come to the point, the Struchio (Eſtridge) that marvailous beaſt, Iron alſo; if the ſtomach of a wight be able in a ſhort ſpace to divide, expel, and turn the fine part of a mettal into his own ſelf ſame nature. How much, and how ſoon may the ſtomach of our medicine turn into Gold? not onely an hundred times more then the beaſt, becauſe it is an hundred times more fitter and able to do it; firſt for the likeneſs and nearneſs of the ſtuffe, and then for the two great heats I ſpeak of; and thirdly for the wonderful, ſubtle, ſtrong, peircing and cutting workman, but eſpecially becauſe he goeth not quite through with the work, as the beaſts did, but half way to the middle

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Nature of his father: consider and weigh the matter, but if he be somewhat far off the mark, see how woade & other things of like strong gifts and qualities are easily able to overcome and change, with whom they meet, even without this great mingling and boyling: why shall it then be hard for our Medicine, with great concoction, to do the like upon his own subjects, for proportion of strength, for strength will follow him, as able to overcome the stubborne Mettals, as these two the weaker water.

23. To close up all, remember what I said, and what is most true and certain, that gold is closest and most full of fine larg spreading stuff, of any thing else in the world, passing the wonderfull gift of Silver, in this point an hundred fold, in so much that one ounce of Gold, by the blunt skill of the hammer, may be drawn out and made to stretch over, above two Achers of ground: Consider well this one point, all shall be plain and easy; I mean to them that are learned, for these be no matters for dull and mazed wits to think on; then after this spreading Mettal, is made a fine flowing oyle; and drawn out at length; and layed out a broad most thinly, by a vehement heat of fire upon, how much will it spread; may you

you think in reason? but such a view may quickly dazle the eye of the understanding; let us picture out the matter as *Plato* useth.

24. Think the difference in fineness, in colour between the Son of Gold and Silver (if you will take him to turne as I bade you) to be like the odds between very fine Scarlet, and course white sack-cloth; let that be closely shut up together in a Walnut shell, this packed up as hard in a very round pot of a quart, or of that bigness, which will take the measure of an hundred Walnuts; you see the bulk of both; and so, if you weigh them, one will prove an hundred times as much in weight as the other: but draw them out, and spread them one upon another, & one shall overtake, match and fit another on all sides; Now owne is very course and bigg, and the other is very fine and small, as appears by their threeds, yet the small may be full as strong as the bigg, as we see in a little gall, poysons, &c. it is common.

Then these two encountring (as we must suppose) shall of force, hurt and change each other equally, and so the exceeding fine and grosse mingled, make a middle thread, and the extream read and white colours carried with their bodies, take a yellow meane also:

so: even so you must think when an hundred ounces of silver, and one ounce of our Medicine, are both by the fire beaten, and driven out at length and to the furtheſt thinneſſe, every part overtakes, fits, and reaches other, and the small part being as strong as the bigger, in striving one overcomes, consumes, and turnes the other, that neither shall be quite raised, but both equally changed and mingled unto a third mean thing, both in fineneſs and colour, and all other properties whatsoever.

25. And so you see the colour also dispatched which I kept in their place, and which semeth a wonder in some mens sights, so I hope you will not ask me how Gold got this high red and unkindly colour unleſſe you be ignorant how all such hangbyes flitt and change up and down, without hurt to the thing that carrieth them; and except you know not, that by a kindly courſe (whereby all soft & alterable things, gently and soft boyled, wax first black, then white, next yellow, and lastly red, where they stopp in the top of Colour) we see changed and drawn up our seeds of Gold unto this new unwonted colour; of this I have spoken largely in the nature and dignity of Angels.

And

And thus you have at laſt, all the reaſon which I ſhow, or at leaſt thought good to deliver in writing; for the truth of *Hermes* or the Phyloſophers ſtone and Medicine, why is it the ready way to bring all men to all *Roſie Cruſian*-happineſſe in the world? that is to long Life, Health, Youth, Riches, Wiſdome, and Vertue: it is now time to ſit down and take our reſt.

CHAP.

## CHAP. IV.

### *What the* Pantarva *is: The true matter in Nature and Art: The manner of working: Canonically and orderly made manifest in this Book.*

1. *The place for working;* 2. *Heaven unchangable, all beginnings even and of other things;* 3. *Of end and everlastingneſſe;* 4. *Heaven and Earth;* 5. *Of God and Man;* 6. *Of blood;* 7. *Of Making and periſhing;* 8. *Of the foure ſeeds of ſtrife in the world;* 9. *The diſolver and deſtroyer of Gold;* 10. *The way of makeing and working the thing ſought after;* 11. *Of the body, fire and blood of our matter;* 12. *The due of Starry blood and womb for ſeed;* 13. *Influences of Heaven;* 14. *Of Inſtructions;* 15. *The Quality of Countries;* 16. *The* Pantarva; 17. *Dr.* More *and Dr.* Freeman *Convinced, and all the Art made maniſeſt.*

1. *Eugenius*

1. Eugenius Theodidactus hears them mutter among themselves, that there is never a reason given as yet, no not one, because all standeth upon a fained and supposed ground, which being nothing, all that is built upon it must needs come to nothing: For even as *Paracelsus* in his supposed *Paradise*, in the end of high opinions, concludes, that if it were possible to be made, by any labour or wisdome, it would prove no doubt, a notable place for long Life and Health; even so may be thought of this stone of Gold, if any Art or skill were able to contrive it, that it would without doubt work these wonders aforesaid; but as his Paradice (if he mean plainly as he sayes, and of the Philosophers stone whereto it may be wrested) is unpossible to be made, unless he would include himself in a place free, first from a the contagion and force of outward Earth, Water and Weather, yea and therefore of the fire of Heaven, and light also; and secondly where all their beginings were in their pure and naked Nature, which they call the fift nature, which is nowhere save in heaven, and which were a miracle to be conceived; and lastly except he would live without meat and his leavings, which both

lear-

learnedand unlearned hold ridiculous to think.

Even so it is as hard in opinion and unlike, that Gold may be spoyled and brought to nothing, as he must be first, and then restored and raised to such dignity: because as heaven is ever one and unchangable: for that in it all the beginnings are weighed so even, and surely tyed together, in a full consent, unable even to jarr and be loosned; in the like manner Gold is so close and fast, for his sure and equall mixture of his fine earth and water, that no force of nature, neither of Earth, Aire, or Water, no nor fire, although be be holpen with Lead, Antimony, or any such like fierce or hot stomack, easily consuming all other things, will ever touch him: nay which is strange, the greatest spoylers in the world, fire and his helps, are so farr from touching him; that they mend him and make him still better, and better; what is to be said to this? albeit I confesse that to be the main ground and stote of all the work and building, yet I suppose it not nor took it as granted, as if I had been in *Geometry*, but left it to be proved in the fitter place; as for that supposed paradise it is hard to judge, because he did but glance at it, and so leaves it unlawful

to

to be told; albeit a man may divise in thought as well as he, (for I think he had not tryed it) what may be done and what nature will suffer.

Then what if a man inclosed himself in a little Chamber, free from outward influence which is easy; overcast for light sake, if need be with such Marble as *Pero* made his Temple, shining in darknesse, with all floured thick with *Terra Lemnia*, or the earth of a fish nature (which is better, but much harder to be gotten) and had such water within the lodging, as that not long since found under ground in *Italy* between two silver Cupps; then if he could ever live quite without meat, (which I shewed not impossible) or preserved himself with a fist Nature, which breeds no leavings: what think you of the matter leavings; but think what you will: if it jarr and sound not well in the eares of any man, let it be among other his Incredible and impossible monsters: yet our cause shall not be the worse for it, but easily possible, as I will open unto you, as farr as my leave will suffer me, which hath been large indeed, and must be, because I made a large promise at first perhaps too rashly; but for the good meaning) which must be payed and performed to my brethren of the *R. Crosse.*

3. *Aristotle*

3. *Aristotle* saith like a wise Philosopher, that nature makes her creatures and subjects apt to move and rest, that is, changeable; and again that a body that is bounded cannot be without end and everlasting; and therefore that when heaven ever moveth, and earth ever resteth, it is beyond the compass of nature, and springs from a more divine cause; if this rule be true, as it is most certain, then Gold a thing not unbounded, nor yet an extraordinary and divine work, but made by the ordinary hand of kind, as we heard above, must needs decay and perish again, and cannot last for ever; and if nature can dissolve him, much more shall she with the help of Art perform it; and that which was said of fire and his helpers, is nothing; for why doth fire better Gold, but by removing his enemies, which nature had secretly laid above him to destroy him? and so every stick as I said above, may be saved from decay; but let nature have her swing under ground, or skill above, they shall cause his enemies in time to spoil and consume him.

We cannot tell (say they country-like) it may be a divine and no natural work, for we see it everlasting.

4. Go too, be it so, I will over-take them that way too; for as we know that which *Aristotle* knew not, that both heaven and earth by the same divine cause that made them both, may be, and once must be marred and changed; so we may think that Gold, although it were a divine work, yet by the like skill followeth the divine pattern, might fall to decay and perish.

5. But what is that divine pattern? and how shall men be like unto God? even by the goodness of God, who hath, as I said above, left his pattern open in all places, and easie to be seen to them that seek to be like the main pattern wherefore we are all made; and this as *Hermes* saith, gentle and wity separation, wherewith he avoweth both the great, and our little work made and woven, and so to be marred and unwoven again, to figure unto us privily that there is no great and cunning work performed by such rude and Smith-like violence as you speak of (*vis consilri expers mole ruit sua*) but by this gentle skill and counsel, as we may see very plainly and fitly, by a thing in vertue and price, I mean in the worldly estimation most near unto Gold, the noble and untamed Diamond, which when he comes into the Smiths hands, will neither yeild to Fire

nor

nor Hammer, but will break this rather then he will break, and not so much as be hot (as *Pliny* saith) but not be hurt (as they all grant) by that other, and yet by gentle meanes of Lyon or Goates blood.

6. Though they be hot bloods (that by kinde, and this by a disease of a continual Ague) you may so soften and bring under this stout and noble stone, as he will yeild to be handled at your pleasure, nay by the flowing tears of Molten Lead (a thing not so hot as may be) he will quite relent and melt withall. Even so we may judge of Gold; that albeit the more roughly he be handled, the less he stoops, as the Nature of stone things is, yet there is a gentle and heavenly skill and way to soften him, and make him willingly yeild and go to corruption, though this as well as that be not common and known abroad, as no reason it should.

7. But what need we flye with *Aristotle* to any divine shelter? as Gold was made by a common course of kinde, and must dye and perish the same way; so this skill of ours needs not be fetched from any hid and divine secret (whatsoever our men say, to keep off the unworthy) but from a plain Art following the daily and ordinary steps

of nature in all her kindly works and changes; then mark and chew my words well, and I will open the whole Art unto you.

8. God becauſe he would have none of theſe lower creatures eternal (as is aforeſaid) firſt ſowed the four ſeeds of ſtriſe in the world, one to fight and deſtroy the other; and if it would not ſerve as it will not here, he made thoſe that ſprung from them of that ſame nature; and there is nothing in the world that hath not his match, either like or contrary, able to combate with him and deſtroy him.

9. But the like eats up and conſumes the like, with more eaſe and more kindly then the contrary, for their nearneſs and agreement; then if nature mean to ſpoil Gold and make him periſh, becauſe it is ſo ſtrong a thing, ſhe takes the neareſt and moſt kindly way, ſhe ſets a ſtronge like upon him to eat him up and conſume him. What ſhould I ſay more or more plainly? you know the thing moſt like and neareſt unto this, is in all mens ſight corrupt, and ſubject to decay, and then when it is looſned, very ſtrong and fierce; it is ever more wrapt about him, and ſo by contagion it ſtrikes and enters, and ſo pulls him after, and all in their own nature, heat and furnace

nace rot together, and in due time rise again and the same; for being all one in effect, as the seeds of male and female, it booteth nothing whether overcome in the end, and a new thing like the old must needs arise, if some occasion in the place (as I said of heat and Brimstone) come not between and turn the course.

10. You have heard of nature, let us come to Art; if she cannot follow the steps of nature, she is but a rude skill; nay she must pass them far, if she mean to take profit by the work; for albeit I deny not that all things may fall out so luckily, that our son of Gold may start up underground (though never found, for who would know it?) yet nature may so easily fail in the choice of corrupting ground, but chiefly in tempering the degrees of her kindly heat (without which the work will never see end) and again the lets are so many and so casual, that perhaps we would be worn before the work be finished.

Then how should Art her counterfeit pass this kindly pattern? very easily, by the understanding skill of a divine minde, which I said doth pass nature in her own works; first in chusing the best ground, and best proportioned for generation, which nature in this respect cannot, as

aiming at destruction onely, then in removing all lets to come between.

But especially in well ordering that gentle and witty fire of *Hermes*, wherewith all the work is sundred, that is turned, altered and mingled.

But what is this witty fire? for here is all the hardness, here all the world is blinded, all the rest is easie; bend your mindes, I say, I will tell you all the Art; Enclose the seed of Gold in a *Comora*, yet a kindly place; Lo here is all the Art, all the rest is written to blind and shaddow this; so far as I may do good and avoid hurt, I will unfold this short, hid and dark matter, and yet Hermetically and Philosophically. As the Sun is the father of all things, and the Moon his wife the mother (for he sends not down those begetting beams immediately but through the belly of the Moon) and this double seed is carried in a winde and spirit into the earth, to be made up and nourished; so our Sun hath his wife and Moon, though not in sundry Circles, but *Adam*-like, and both these are carried in a spirit also, and put into a kindly furnace.

11. To be more plain, this seed of Gold is his whole body loosned and softned with his own water (I care not how, but best for

for his beloved for eaſe in working ) there is all the ſtuffe and preparation, a very contemned ſtrife; here is the fire, this belly is full of blood of a ſtrange nature; it is earthly and yet watery, airy and very firy; it is a bath, it is a dung-hill, and it is aſhes alſo, and yet theſe are not common ones, but heavenly and Philoſophical, as it becomes Philoſophers to deal with nothing but heavenly matters or things; ſearch then this rare kinde of heat, for here is all the cunning; this is the key of all; this makes the ſeeds, and brings them forth; ſearch wiſely and where it is, in the middeſt of heaven and earth; for it is in the middeſt of both theſe places, and yet but one indeed; you may think I croſs my ſelf and know not what I ſay, but compare and look about, and you ſhall finde nothing proſper but in his own place.

12. Let the dew of his ſtarry blood beat about the womb, and the ſeed ſhall joy and proſper, yet ſo much the better and ſo near alſo, if that blood be whole and ſound, and ſtanding of all his parts; wherefore no marvail though the world miſſeth this happy ſtone, when they think to make it above the ground; I ſay they muſt either climbe up to heaven, or go down deep within the earth; for there and no where elſe is this kindly heat.

13. Wights are heat with blood, and plants with earth, but Minerals with an heavenly breath; to be short, because men are too heavy to mount up to heaven, you must go down to the middest of the earth, and put the seed in the mine again, that he may take that influence of heaven equally round about him again.

14. Muse and conjecture well upon my words, you that are fit and skilled in Nature; for this is a very natural heat, and yet here all the world is blinded. Nay indeed if a man could read little and think much upon the wayes of nature, he might easily hit this Art, and before that never.

What doth now remain? we have all the way to mar and spoil the Gold, and that was all the doubt; I answer, for if he be once down so kindly, he will rise again sure, or else all nature will fail and lose her custome; and if he rise, he shall rise ever in vertue tenfold increased; I mean if it be not embased as the seeds of wights and plants are, and as the seeds of Gold was by that base way abovesaid, with the ground that corrupteth it. So if a poisoned plant or wight be rotted in a glass, she will rise again a most venemous beast, and perhaps a Cockatrice, for that is the off-

spring;

ſpring; corrupt in like ſort a good plant, and it will prove a worm or ſuch like, with much increaſed virtue; what is the reaſon? becauſe the ſame temper and meaſure of qualities, ſtill riſeth in power as the body is refined, and the groſs ſtuff that hindreth the working, ſtript off and removed.

15. Wherefore Gold is now temperate; looſen and refine him often over by corruption, that is, ſtripe off the lets of the body, and all the qualities ſhall be raiſed equally, and ſhall work mightily, devour, and draw things to their own nature, more then any thing elſe; becauſe they be not onely free, and in their clean and naked nature, but alſo ſeated upon a moſt ſubtle and tough body, able to peirce, divide, and ſubdue all things. Again both mettals and ſtones, the more heat they have (as in hot countries) the finer and better; and therefore the oftner they be brought back to their firſt matter, and baked with temperate heat, the more they increaſe in goodneſs.

16. And if he be brought to ſuch a temperate fineneſs, that is, to ſuch a heavenly nature, then he keeps no longer the nature of mettal in reſpect of any quality ſave the laſtingneſs of the body, nor of any other groſs meat nor medicine, and therefore he can-

cannot be an enemy to our nature, nor yet any ordinary digestion in our body, but streight way flyes out, as I said before, and by extraordinary means and passages as well as nature her self, and so joyneth with our first moisture, and doth all other good deeds belonging to this *Rosie Crucian infallible Axiomata* of long life, health, youth, riches, wisdom and vertue in such sort and better then I have shewed thee of a fift nature in that book aboveſaid; and so *Appollonius*, *Philostratus* and *Erastus*, and all other slanderous mouthes may now begin again; for there is not a word spoken to any purpose, because all runneth upon a false and unknown ground; a wise man would first have known the nature of the thing he speaketh of, if he mean not to move laughter to them that hear him and know the matter.

17. But indeed *Van Helmont Gloubor*, and *Behemon* the Cobler, and other railers, are safe enough, because these things are so hid and unknown to the world, that no man, but one of this our houshold can espy them or controle them; therefore I took in hand this hard and dangerous labor, which all other of our ancestors to this day have refused, both that they might be ashamed of their wrongful slanders, and the wise

wise and well disposed see and take profit by the truth of so great a blessing freely bestowed upon them. If they find it, let them thank God, and use it; no doubt they will do good unto good men. If I have slipt in words, or abounded in truth of matter, or failed hitherto, mark well the subsequent discourse; although you think I speak strangely, yet assuredly you shall find something that was never revealed to any, but of our laudable order; if in this or that Chapter you find any thing amiss, think how common it is among men, especially of my age; I may be excused; and weigh the good and bad together, or else *Homer* himself an old man in his time, when he skips now and then could never escape it, and yet he was in an easie matter (a man may find I think howsoever) and he had *Orpheus* and *Migæus*, I think, before him; but you see the hardness of this shift, although my pattern you do not see, because it is not to my knowledge in the world to be seen, but what care I; these men whom I regard, will take all things in good part, and then the rest I passed by long since unregarded; now let us sit down and rest a while, having perused the way to happiness, knowledge of all things, past, present and to come, long life, health, youth, blessed-

bleſſedneſs, wiſdom and vertue; how to alter, cure, change, and mend the ſtate of the body in young or old; and ſhewed you the golden treaſures of Nature, and the Fountain of Phyſick and Medicines; and this being all poſſible to be obtained, we ſhall next lead you the way to prepare the Medicines which are experienced to be ſafe and effectual for all bodies, and you ſhall find their wonderful, incredible, extraordinary vertues, if you practiſe and uſe them as you are taught in the fifth Book; but you muſt remember to know the name of your patient, and the number of his name, Genius and Planet, and chuſe a fit time as you are taught by the numbers in the ſecond Book; then prepare the Medicines as followeth in the fifth Book; and now having guided all men to happineſs, knowledge of all things paſt, preſent, and to come, long life, health, youth, bleſſedneſs, wiſdom, and vertue; and to alter, cure, change, and mend all diſeaſes in young or old, I have proved theſe myſterious truths practical, and therefore next we will teach you the receipts, their vertues and uſe in the fifth Book. The Theory being ſufficiently cleared from all objections, and the myſteries of nature made plain and eaſie, both in the ſtructure of mans body, mind

mind, ſoul, and ſpirit, of the nature of Stones, Herbes, and Plants, Minerals and Mettals; then I having proved the power of nature, and the temper and order of happineſs what it is, and how all may obtain it, *viz.* knowledge of the time when to give Phyſick, when the party will recover.

And thus having paſſed the Theory and Practique part of Art and Nature, I ſhall proceed to the practique part of Phyſick.

And firſt you muſt obſerve the nature of your patients, their Ages, what number Governs each name, and what Genius attends that name; what Phyſick is proper for that perſon, when it is good to give it; this you will find in the ſecond Book *Page* 61. if the number be in the Lawrel, it is good, if the number be in the Serpent, it is evil. Again the number of your queſtion, name, Planet, and the day of the week muſt be added together, and divided by thirty, and what remains you ſhall find in that Figure; and if it be in the Lawrel, your queſtion or what you deſire ſhall be obtained, and your patient ſhall be cured; if it be long life, it is good, for you ſhall live long; and if the number be in the Serpent, it is evil, and the patient will

will dye. And thus may you do of any other queſtion whereof you would be reſolved; you muſt note the numbers in the Figure exceed not thirty, as you are taught in the ſecond Book in the Rules of the hold Guide. The young man that ſits upon the Mountain of Diamonds, is the ſervant and childe of the holy Guide; he receives his knowledge from Mercury in Virgo, and his compleatneſs of body from Caput Draconis in Gemini; Saturne and Venus in Libra direct him to the light of Nature; Fortuna Major & populus Figuers of Geomancy give him health, and they receive it from the Sun and Moon; the Angel defends him from the Dragon, and the ſpiteful Dragon bites his tail in Sagittarius in anger, becauſe he cannot deſtroy the youth; Jupiter in Capricorne with two Ideas of Geomancy conſpire againſt him; but he receive Medicines and treaſures from the Sunne, and Jewels from the Moon, and gives them to Mars in Cancer, and Jupiter in Capricorne, who reward him evil for his good will; the numbers in the Lawrel are heavenly and defended by an Angel; they grant you your requeſts; and the numbers in the fold of the Serpent deſtroy all your hopes, being earthly and

and evil. And now the Medicines follow; practise them to the Glory of God, and help your diseased neighbour. And so we end our fourth Book.

After April y^d. 17^th. 1744
Drink nothing Strong, but
Drink water Thomas Cooke
And Praise God for his Mercies

*The end of the Fourth Book.*

# THE
# Holy Guide:

## Leading the Way to the Golden Treasures of Nature.

## Where is found the Fountain of Physick or Medicines, fitted to the use and profit of mean Capacities.

By *John Heydon* Gent. φιλόνομος, A Servant of God, and Secretary of Nature.

*Penes Nos unda Tagi.*

LONDON,
Printed by T. M. 1662.

To the Learned

# *JEREMIAH Mount*, Esq;

Cælestial and Terrestrial Blisse and happinesse be wished.

SIR,

*YOur own worth and their attendant, have in ways of Civility, to whom I hold my self obliged for your Favour to mee, forced this publick Action, which perhaps you may think strange, that a Person so wholly a stranger as I, should tender you such a peece as this: Yet will, I doubt not, acquit me of rudeness and incivility in so doing, when you consider the present discourse, as there is no humour at all in it, so I hope there is less hazard of Censure: For here's no Lavish mirth, no Satyrical sharpeness, no writing or distorting the Genuine Frame and Composure of mine*

*own mind, to set out the deformity of Anothers; no Rapture, no Poetry, no Enthusiasme, no no more then there is in* Euclids Elements, *or* Hippocrates *his Aphorismes, but though I have been so bold as to recite what there is not in this Book: yet I had rather leave it to your wisdome to judge what there is, then be put upon so much modesty my self as to speak any thing that may seem to give it any precellency above what is already extant in the world about Philosophy and* Physick: *Only I may say thus much, that I did on purpose abstain from reading any Treatises concerning this Subject, that I might the more undisturbedly write the easy* Emanations *of mine own Mind, and experienced Medicines; and not be carried off from what I knew to be true, which should naturally fall from my self, by prepossessing my thoughts by the inventions of others: I have writ therefore after no Copy but the Eternal Characters of the mind, and the safe, easie and effectual* Medicines *for all diseases in the known Phænomena of Nature. And all men Consulting with these that indeavour to write sense in these Matters, though it may be not done alike by all men, it could not happen but I should touch upon the same heads that others have, that have wrote before me, who though they merit very high commendations for their learned atchievements; yet I hope my indevours have been such, that though they may not be Corrivals or Partners*

in

*in their praise and credit, yet I doe not distrust but they may doe their share towards that publick good, under your protection and patronage I aim at.*

*For that which did embolden me to publish this present Treatise; and dedicate it to you, was not as I said before, because I flatter'd my self in a Conceit, that it was better or more plausible, then what is already in the hands of men: but that it was of a different sort, and has its peculiar serviceableness and advantages apart and distinct from others, whose proper preheminencies it may aloof off admire, but dare not in any wise compare with. So that there is no Tautology committed in recommending what I have written to the publick view, nor any lessening the Labours of other by thus offering the fruit of mine own, for considering there are such several complexions and tempers of men in the world, I doe not distrust but that as what Dr.* Culpeper *and others have done, has been very acceptable and profitable to many, so this of mine may be useful to some or other, and so seem not to have been writ in vain. Such as it is, I shall leave it here under your Patronage: and submit it to your judgement, if you shall think it worth the while to take cognizance of it, whether to peruse and consider the truth of it, (which by Reason of your good accomplishments in these, as wel as in other parts of Learning, you are well able to doe) or to lay it by for those that*

*will : as being unwilling by any importune solicitation to trespass upon your Leasure, or divert your thoughts from matters of more Concernment, to consider of such things as these, desiring mean while your Favour so far as to give me leave to honour you, and (though I have not hitherto had the honour to be well known to you) to subscribe my self,*

*June*, 11. 1662.

*Sir,*

*Your most humble*

*Servant,*

*John Heydon.*

# THE
# *HOLY GUIDE.*

## BOOK V.

### CHAP. I.

*Of Projection and preparing Rosie Crucian Medicines.*

1. *Of the Original of Gold* 2. *Of Sperme.* 3. *Of the first matter of Metalls.* 4. *Of the difference of Gold.* 5. *Of the difference of Climes.* 6. *What Salt, Sulphur, and Mercury, are* 7. *Of the vertue of Sulphur of Metalls.* 8. *Of the Nature of Mercury.* 9. *Of Salt.* 10. *Of Gold.* 11. *Of Silver.* 12. *Of the Preparation of Gold.* 13. *Of Aurum potabile, and Oyle of Gold.* 14. *How to make them.* 15. *The second process.* 16. *&* 17. *The third process.* 18. *The true oyle of Gold.* 19. *The Child of Gold.* 20. *The Sun of Gold* 21. *The Moon of Gold.* 22. *The Star of Gold.* 23. *The Rainbow.* 24. *How to make Aurum Fluminans.*

1. I Shall now endeavour to shew whence Gold had its original, and what the matter thereof is. As Nature (saith *Sandivogius*) is in the will of

God, and God created her : so nature made for her self a seed, (*i.*) her will in the elements. Now she indeed is one, yet she brings forth divers things : but she operates nothing without a Sperme : whatsoever the Sperme will, nature operates; for she is as it were the instrument of any artificers. The Sperme therefore of every thing is better, and more profitable then nature her self : for thou shalt from nature without a Sperme, doe as much as a goldsmith without fire, or a husbandman without grain or seed. Now the Sperme of any thing is the Elixir, the balsame of sulphur, and the same as *Humidum Radicale* is in metalls : but to proceed to what concernes our purpose, Four elements generate a Sperme, by the will of God, and imagination of nature : For as the Sperme of a man hath its center, or the vessell of its seed in the kidneys : so the four elements by their indeficient motion ( every one according to its quality ) cast forth a Sperme into the center of the earth, where it is digested, and by motion is sent abroad. Now the center of the earth is a certain empty place, where nothing can rest : and the four elements send forth their qualities into the circumference of the center.

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As a male ſends forth his ſeed into the womb of the female, which after it hath received a due portion caſts out the reſt; ſo it happens in the center of the earth, that the magnetick powder of a part of any place attracts ſomething convenient to it ſelf for the bringing forth of ſomething, and the reſt is caſt forth into ſtones and other excrements. For every thing hath its original from this fountain, and there is nothing in the world produced but by this fountain: as for example, ſet upon an even table a veſſel of water, which may be placed in the middle thereof, and round about it ſet divers things, and divers colours, alſo ſalt, &c. every thing by it ſelf: then poure the water into the middle, and you ſhall ſee the water to run every way, and when any ſtreame toucheth the red colour, it will be made red by it; if the ſalt, it will contract the taſt of ſalt from it, and ſo of the reſt: Now the water doth not change the places, but the diverſity of places changeth the water. In like manner the ſeed or Sperme being caſt forth by the foure elements from the center of the earth unto the ſuperficies thereof, paſſeth through various places, and according to the nature of the place is any thing produced:

duced: if it come to a pure place of earth and water, a pure thing is made.

2. The Seed and Sperme of all things is but one, and yet it generates divers things, as it appears by the former example. The Sperme whileſt it is in the center, is indifferent to all forms; but when it is come into any determinate place, it changeth no more its forme. The *S*perme whileſt it is in the center, can as eaſily produce a tree, as a metal, and an hearb as a ſtone, and one more precious then another according to the purity of the place. Now this Sperme is produced of elements thus. Theſe foure elements are never quiet, but by reaſon of their contrariety mutually act one upon another, and every one of its ſelfe ſends forth its own ſubtilty, and they agree in the center. Now in this center is the *Archæus*, the ſervant of nature, which mixing thoſe Spermes together ſends them abroad, and by diſtillation ſublimes them by the heat of a continual motion unto the ſuperficies of the earth: For the earth is porous, and this vapour (or wind, as the Philoſophers call it) is by diſtilling through the pores of the earth reſolved into water, of which all things are produced. Let therefore as I ſaid before,

fore, all ſons of Art know that the Sperme of metals is not different from the ſperme of all things being, *viz.* a humid vapour. Therefore in vain do Artiſts endeavour the reduction of metals into their firſt matter, which is only a vapour. Now ſaith *Bernard Treviſan*, when Philoſophers ſpeak of a firſt matter, they did not mean this vapour, but the ſecond matter which is an unctuous water, which to us is the firſt, becauſe we never find the former. Now the ſpecification of this vapour into diſtinct metals is thus. This vapour paſſeth in its diſtillation through the earth, through places either cold, or hot; if through hot, and pure, where the fatneſs of ſulphur ſticks to the ſides thereof, then that vapour ( which Philoſophers call the Mercury of Philoſophers ) mixeth and joyneth it ſelf unto that fatneſs, which afterward it ſublimes with it ſelf, and then it becomes, leaving the name of a vapour, unctuoſity, which afterwards coming by ſublimation into other places, which the antecedent vapour did purge, where the earth is ſubtle, pure, and humid, fils the pores thereof; and is joyned to it, and ſo it becomes gold: and where it is hot, and ſomething impure, ſilver. But if that fatneſs come to impure places, which are cold, it is made lead: and if

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that place be pure and mixed with sulphur, it becomes copper: for by how much the more pure and warm the place is, so much the more excellent doth it make the metalls.

3. Now this matter of metalls is a humid, viscous, incombustible, subtle substance, incorporated with an earthly subtilty, being equally and strongly mixed *per minima* in the caverns of the earth But as in many things there is a twofold unctuosity (whereof one is as it were internal, retained in the center of the thing, lest it should be destroyed by fire, which cannot be without the destruction of the substance it self wherein it is: the other as it were external, feculent and combustible) so in all metalls except gold, there is a twofold unctuosity: the one which is external, sulphurous, and inflammable, which is joyned to it by accident, and doth not belong to the totall union with the terrestial parts of the thing: the other is internal, and very subtle, incombustible, because it is of the substantial composition of *Argent vive*, and therefore cannot be destroyed by fire, unless with the destruction of the whole substance, whence it appeares what the cause is that metalls are more or less durable in the fire: For those which abound

bound with that internal unctuosity, are less consumed, as it appears in silver, and especially in gold. Hence *Rosarius* saith, the Philosophers could never by any meanes find out any thing that could endure the fire, but that unctuous humidity only which is perfect, and incombustible. *Geber* also asserts the same, when he saith that imperfect bodies have superfluous humidities, and sulphureity generating a combustible blackness in them, and corrupting them; they have also an impure, feculent & combustible terrestriety, so gross as that it hinders ingression, and fusion: but a perfect metall, as gold, hath neither this sulphurous or terrestrial impurity; I mean when it is fully maturated and melted; for whilest it is in concoction, it hath both joyned to it, as you may see in the golden Ore; but when they doe not adhere to it so, but that it may be purified from them, which other mettalls cannot, but are both destroyed together if you attempt to separate the one from another: Besides gold hath so little of these corruptible principles mixed with it, that the inward sulphur or metalline spirit doth sometimes and in some places overcome them of it self, as we may see in the gold which is found very pure sometimes in the superficies of the earth, and

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in the sea sands, and is many times as pure as any refined gold.

Now this gold which is found in sands, and rivers, is not generated there, as saith *Gregorius Agricola* in his third book *de Re Metallica*, but is washed down from the mountains with fountains that run from thence. There is also a flaming gold found (as *Paracelsus* saith) in the tops of mountaines, which is indeed separated of itself from all impurities, and is as pure as any refined gold whatsoever. So that you see, that gold although it had an extrinsecall sulphur and earth mixed with it, yet it is sometimes separated from it of itself, *viz.* by that fiery spirit that is in it. Now this pure gold (as saith *Sandivogius*) nature would have perfected into an elixir; but was hindred by the crude air, which crude air is indeed nothing else but that extrinsick sulphur which it meets with and is joyned to in the earth, and which fills with its violence the pores thereof, and hinders the activity of the Spirit thereof; and this is that prison which the Sulphur (as saith the aforesaid author) is locked up in, so that it cannot act upon its body, *viz.* Mercury, and concoct it into the seed of gold, as otherwise it would doe: and this is that darke body (as saith *Penotus*) that is interposed betwixt

twixt the philosophical Sunne and Moone, and keeps off the influences of the one from the other. Now if any skilful Philosopher could wittily separate this adventitious impurity from gold whilest it is yet living, he would set sulphur at liberty, and for this his service he would be gratified with three kingdomes, *viz.* Vegetable, Animal, and Mineral; I mean he could remove that great obstruction which hinders gold from being digested into the Elixir. For, as saith *Sandivogius*, the Elixir or Tincture of Philosophers, is nothing else but gold digested into the highest degree: for the gold ☉ of the vulgar is as an hearb without seed; but when gold (*i.*) living gold (for common gold never can by reason that the Spirits are bound up, and indeed as good as dead and not possibly to be reduced to that activity which is required for the producing of the sperme of gold) is ripened, it gives a seed, which multiplies even *ad infinitum*. Now the reason of this barrenness of gold that it produceth not a seed, is the aforesaid crude aire, *viz.* impurities: You may see this illustrated by this example.

5. We see that Orenge-trees in *Polonia* doe grow like other trees, also in *Italy*, and

and elsewhere, where their native soyle is, and yeeld fruit, because they have sufficient heat; but in these colder countreys they are barren and never yeeld any fruit, because they are oppressed with cold: but if at any time nature be wittily and sweetly helped, then Art can perfect what nature could not. After the same manner it is in metalls; for gold would yeeld fruit, and seed in which it might multiply it self, if it were helped by the industry of the skilfull artist; who knew how to promote nature, (*i.*) to separate these sulphurous and earthly impurities from gold. For there is a sufficient heat in living gold, if it were stirred up by extrinsecall heat, to digest it into a seed. By extrinsecal heat I doe not mean the heat of the celestial Sun, but that heat which is in the earth and stirres up seed, (*i.*) the living spirit that is in all subterraneal sperms to multiply, and indeed makes gold become gold. Now this is a heat of putrefaction occasioned by acid spirits fermenting in the earth, as you may see by this example related by *Albertus Magnus*, but to which the reason was given by *Sandivogius*. There was saith the former author, certain graines of gold found betwixt the teeth of a dead man in the grave: wherefore he conceived there

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was a power in the body of man to make and fix gold: but the reason is far otherwise, as saith the latter author: for saith he, *Argent vive* was by some physitian conveyed into the body of this man when he was alive, either by unction or by turbith, or some such way, as the custom was; and it is the nature of Mercury to ascend to the mouth of the patient, and through the excoriation of the mouth to be avoided with the flegme. Now then if in such a cure the sick man dyed, that Mercury not having passage out, remained betwixt the teeth in the mouth, and that carcasse became the natural vessel of Mercury, and so for a long time being shut up was congealed by its proper sulphur into gold by the natural heat of putrefaction, being purified by the corrosive flegme of the carkasse; but if the mineral Mercury had not been brought in thither, gold had never been produced there: And this is a most true example that as Mercury is by the proper sulphur that is in it self, being stirred up and helped by an extrinsecall heat, coagulated into gold, unless it be hindred by any accident, or have not a requisite extrinsecall heat, or a convenient place, so also that nature doth in the bowels of the earth produce of Mercury only gold and silver, and o-

other metalls according to the disposition of the place, and matrix; which assertion is further cleared by the rule of reduction; for if it be true that all things consist of that which they may be reduced into, then gold consists of Mercury, because (as most grant, & *Avenrois* affirms, and many at this day profess they can doe) and may be reduced into it. There is a way by which the tincture of gold which is the soule thereof, and fixing it, may be so fully extracted that the remaining substance will be sublimed like Arsenick, and may be as easily reduced into Mercury as Sublimate. If so, and if all Mercury may be reduced into a transparent water, as it may (according to the processe set down before, and I know another better and easier way to turn a pound of Mercury of it self into a clear water in halfe an houre, which is one of the greatest secrets I know, or care to know, together with what may be produced thence and shall crave leave to be silent in) why may not that water in some sense, if it be well rectified, be called a kind of living gold out of which you may perhaps make a medicine; and a menstrum unfit for the vulgar to know? It appears now from what is premised, that the immediate matter of gold is probably Mercury, and not certain

certain salts, and I know not what as many dream of, and that the extrinsecal heat is from within the earth, and not the heat of the sun, as some imagine (because in the hottest countryes there is all, or almost all gold generated) who if they considered that in cold countreys also are, and as in *Scotland* were, gold mines in King *James* his time, would be of another mind then to think that the celestial sun could penetrate so as to heat the earth so deep as most gold lies.

6. Now having in some measure discovered what the intrinsecal, and extrinsecal heat, and the matter of gold is, I shall next endeavour to explain what those three principles are, *viz.* Salt, Sulphur, and Mercury, of which *Argent vive*, and Gold consist: Know therefore that after Nature had received from the most High God the priviledge of all things upon the Monarchy of this world, she began to distribute places and provinces to every thing, according to its dignity; and in the first place did constitute the four Elements to be the Princes of the World, and that the will of the most High (in whose will Nature is placed) might be fulfilled, ordained that they should act upon one another incessantly. The fire therefore began to act upon the Air, and produced Sulphur?

The Air also began to act upon the Water, and produced Mercury: The Water also began to act upon the Earth, and produced Salt. Now the Earth not having whereon to act, produced nothing, but became the subject of what was produced. So then there were produced three principles; but our ancient Philosophers not so strictly considering the matter, described only two acts of the Elements, and so named but two Principles, *viz.* Sulphur and Mercury; or else they were willing to be silent in the other, speaking only to the sons of Art.

7. The Sulphur therefore of Philosophers (which indeed is the Sulphur of Metals, and of all things) is not, as many think, that common combustible Sulphur which is sold in shops, but is another thing far differing from that, and is incombustible, not burning, nor heating, but preserving, and restoring all things which it is in, and it is the *Calidum Innatum* of every thing, the fire of Nature, the created Light, and of the nature of the Sun, and is called the Sun; so that whatsoever in any thing is fiery and airy, is Sulphur, not that any thing is wholly sulphureous, but what in it is most thin and subtle, having the essence of the natural Fire, and the nature of the created Light, which

which indeed is that Sulphur which wise Philosophers have in all ages with great diligence endeavoured to extract, and with its proper Mercury to fix, and so to perfect the great Magistery of Nature. Now of all things in the world there is nothing hath more of this Sulphur in it then Gold and Silver, but especially Gold, insomuch that oftentimes it is called ulphur, (*i. e.*) because Sulphur is the most predominant and excellent principle in it, and being in it more then in all things besides.

8. Mercury is not here taken for common *Argent vive*; but it is the *Humidum Radicale* of every thing, that pure aqueous, unctuous, and viscous humidity of the matter, and it is of the nature of the Moon, and it is called the Moon, and that for this reason, *viz.* because it is humid, as also because it is capable of receiving the influence and light of the Sun, *viz.* Sulphur.

9. Salt is that fixt permanent Earth which is in the center of every thing, that is incorruptible, and inalterable, and it is the supporter and nurse of the *Humidum Radicale*, with which it is strongly mixt. Now this Salt hath in it a seed, *viz.* its *Calidum Innatum*, which is Sulphur, and its *Humidum Radicale*, which is Mercury; and

yet these three are not distinct, or to be separated, but are one homogeneal thing, having upon a different account divers names; for in respect of its heat and fiery substance it is called Sulphur, in respect of its humidity, it is called Mercury, and in respect of ils terrestrial siccity it is called Salt, all which are in Gold perfectly united, depurated and fixed.

10. Gold therefore is most noble and solid of all Metals, of a yellow colour, compacted of principles digested to the utmost height, and therefore fixed.

11. Silver is in the next place of dignity to Gold, and differs from it in digestion chiefly; I said chiefly, because there is some small impurity besides adhering to Silver.

12. Now having given some small account of the original matter, first, and second, and manner of the growth of gold, I shall in the next place set down some curiosities therein, and preparation thereof. The preparations are chiefly three, *viz. Aurum potabile*, which is the mixtion thereof with other Liquors: Oil of gold, which is gold liquid by it self without the mixture of any other Liquor: and the tincture, which is the extraction of the colour thereof.

*Dr.* Culpepers *famous* Aurum potabile, *and Oyl of Gold.*

13. Dissolve pure fine gold in *Aqua regis* according to Art (the *Aqua regis* being made of a pound of *Aqua fortis*, and four ounces of Salt Armoniack distilled together by Retort in sand) which clear solution put into a large glasse of a wide neck, and upon it pour drop by drop Oyl of Tartar made *per deliquium*, until the *Aqua regis*, which before was yellow, become clear and white; for that is a sign that all calx of gold is settled to the bottome; then let it stand all night, and in the morning pour off the clear Liquor, and wash the calx four or five times with common spring water, being warmed, and dry it with a most gentle heat.

14. Note, and that well, that if the heat be too great, the calx takes fire presently like Gun-powder and flies away to thy danger and losse; therefore it is best to dry it in the sun, or on a stone, stirring it diligently with a wooden spattle. To this calx add half a part of the powder of sulphur; mix them together, and in an open crucible let the sulphur burn away in the fire, putting a gentle fire to it at the first, and in the end a most strong fire for

the ſpace of an hour, that the calx may in ſome manner be reverberated, and become moſt ſubtle, which keep in a violl cloſe ſtopt for your uſe.

15. Then make a Spirit of Urine after this manner, *viz* Take the Urine of a healthy man drinking Wine moderately, put it into a gourd, which you muſt ſtop cloſe, and ſet in horſe-dung for the ſpace of forty dayes, then diſtill it by a Limbeck in ſand into a large Receiver, until all the humidity be diſtilled off. Rectifie this Spirit by cohabitation three times, that the Spirit only may riſe. Then diſtill it in ſand by a glaſſe with a long neck, having a large Receiver annexed, and cloſed very well to it, and the Spirit will be elevated into the top of the veſſel like chriſtal, without any aqueous humidity accompanying of it. Let this diſtillation be continued, until all the Spirits be riſen. Theſe chriſtals muſt be diſſolved in diſtilled rain-water, and be diſtilled as before; this muſt be done ſix times, and every time you muſt take freſh rain-water diſtilled. Then put theſe chriſtals into a glaſs bolt-head, which cloſe Hermetically, and ſet in the moderate heat of a Balneum for the ſpace of fifteen dayes, that they may be reduced into a moſt clear Liquor. To this Liquor add an equal weight of Spirit of Wine,

Wine, very well rectified, and let them be digested in *Balneo* the space of twelve dayes, in which time they will be united.

16. Then take the calx of gold above-said, and pour upon it of these united Spirits as much as will cover them three fingers breadth, and digest them in a gentle heat, until the Liquor be tinged as red as blood; decant off the tincture, and put on more of the aforesaid Spirits, and do as before till all the tincture be extracted; then put all the tincted Spirits together, and digest them ten or twelve dayes, after which time abstract the Spirit with a gentle heat, and cohobate it once; and then the calx will remain in the bottome like an Oyl as red as blood, and of a pleasant odour, and which will be dissolved in any Liquor. Whereof this Oyl may be the *Succedaneum* of true Gold. If you distil the same solution by Retort in sand, there will come over, after the first part of the menstruum, the tincture with the other part thereof, as red as blood, the earth which is left in the bottom of the vessel being black, dry, spongious and light. The menstruum must be vapoured away, and the Oyl of Gold will remain by it self, which must be kept as a great treasure; and this is Dr. *Authony*'s *Aurum potabile*.

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Four or eight grains of this Oyl taken in what manner soever, wonderfully refresheth the Spirits, and works several wayes, especially by sweat, and cures all Diseases in young or old.

### *The true Oyl of Gold.*

18. Take an ounce of Leaf-gold, dissolve it in four ounces of the rectified water of Mercury, expressed page 75. digest them in horse-dung the space of two moneths, then evaporate the Mercurial water, and at the bottome you shall have the true Oyl of Gold, which is radically dissolved.

Another process hereof you may see page 71.

### *The Child of Gold.*

19. Dissolve pure Gold in *Aqua regia*, precipitate it with the oyl of sand into a yellow powder, which you must dulcifie with warm water, and then dry it; (this will not be fired as *Aurum fulminans*) this powder is twice as heavy as the Gold that was put in, the cause of which is the salt of the flints precipitating it self with the gold. Put this yellow powder into a crucible, and make it glow a little, and it will be

be turned into the higheſt and faireſt purple that ever you ſaw, but if it ſtand longer, it will be brown. Then pour upon it the ſtrongeſt ſpirit of ſalt (for it will diſſolve it better then any *Aqua regis*) on which diſſolution pour on the beſt rectified Spirit of Wine, and digeſt them together, and by a long digeſtion, ſome part of the Gold will fall to the bottome like a white ſnow, and may with Borax, Tartar and ſalt Nitre be melted into a white metal as heavy as gold, and afterwards with Antimony may recover its yellow colour again; then evaporate the ſpirit of Salt, and of Wine, and the gold Tincture remaineth at the bottome, and is of great vertue.

### *The Sun of Gold.*

20. Take of the aforeſaid yelſow Calx of Gold, precipitated with Oyl of ſand, one part, and three or four parts of the Liquor of ſand, or of cryſtal; mix them well together, and put them into a crucible in a gentle heat at firſt, that the moiſture of the Oil may vapour away (which it will not do eaſily, becauſe the drineſs of the ſand retains the moiſture thereof, ſo that it flyeth away like molten Allum, or Borax) when no more will vapour away, encreaſe

encreaſe your fire, till the crucible be red hot, and the mixture ceaſe bubling; then put it into a wind furnace, and cover it that no aſhes fall into it, and make a ſtrong fire about it for the ſpace of an hour, and the mixture will be turned into a tranſparent Rubie. Then take it out, and beat it, and extract the tincture with ſpirit of Wine, which will become like thin blood, and that which remains undiſſolved, may be melted into a white metal as the former.

### *The Moon of Gold.*

21. Hang plates of Gold over the fume of *Argent vive*, and they will become white, friable, and fluxil as Wax: This is called the Magnelia of Gold, as ſaith *Paracelſus*, in finding out of which (ſaith he) Philoſophers, as *Thomas Aquinas*, and *Rupeſciſſa*, with their followers, took a great deal of pains, but in vain; and it is a memorable ſecret, and indeed very ſingular for the melting of metals, that are not eaſily fluxil. Now then Gold being thus prepared, and melted together with the Mercury, is become a brittle ſubſtance, which muſt be powdered, and out of it a tincture may be drawn for the tranſmuting of metals.

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### *The Star of Gold.*

22. Take half an ounce of pure Gold, dissolve it in *Aqua regis*, precipitate it with Oyl of flints, dulcifie the Calx with warm water, and dry it, and so it is prepared for your work. Then take *Regulus Martis* powdered, and mix it with three parts of salt Nitre, both which put into a Crucible, and make them glow gently at first, then give a strong melting fire, and then this mixture will become to be of a purple colour, which then take out, and beat to powder, and add to three parts of this one part of the calx of Gold prepared as before; put them into a wine furnace in a strong crucible, and make them melt as a metal, so will the *Nitrum antimoniatum* in the melting take the calx of gold to it self, and dissolve it, and the mixture will become to be of an Amethyst colour. Let this stand flowing in the fire till the whole masse be as transparent as a Rubine which you may try by taking a little out and cooling of it. If the mixture do not flow well, cast in some more salt Nitre. When it is compleatly done, cast it forth, being flowing, into a brazen Morter, and it will be like to an oriental Rubine; then powder it before it be cold, then put it in-

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to a Viol, and with the ſpirit of Wine extract the tincture.

This is one of the beſt preparations of Gold, and of moſt excellent uſe in Medicine.

*The Rainbow.*

23. Firſt make a furnace fit for the purpoſe, which muſt be cloſe at the top, and have a pipe, to which a recipient with a flat bottome muſt be fitted: When this furnace is thus fitted, put in three or four grains, not above at once, of *Aurum fulminans*, which as ſoon as the furnace is hot flyeth away into the recipient through the pipe like a purple coloured fume, and is turned into a purple coloured powder; then put in three or four grains more, and do as before, till you have enough flowers of Gold (that which flyeth not away, but remaineth at the bottome, may with Borax be melted into good Gold) then take them out, and pour upon them rectified ſpirit of Wine tartarizated, and digeſt them in aſhes till the ſpirit be coloured blood-red, which you muſt then evaporate, and at the bottome will be a blood-red tincture of no ſmall vertue.

*Aurum*

## *Aurum fulminans.*

Take the pureſt gold you can get, pour on it four times as much *Aqua regia*, ſtop your glaſſe with a paper, and ſet it in warm aſhes, ſo will the *Aqua regia* in an hour or two take up the gold, and become a yellow water, if it be ſtrong enough: (be ſure that your Gold hath no Copper in it, for then your labour will be loſt) becauſe the Copper will be precipitated with the gold, and hinder the firing thereof) then pour on this yellow water drop by drop, pure Oyl of Tartar made *per deliquium*, ſo will the Gold be precipitated into a dark yellow powder, and the water be clear. Note that you pour not on more Oyl of Tartar then is ſufficient for the precipitation; otherwiſe it will diſſolve part of the precipitated Gold to thy prejudice. Pour off the clear Liquor by inclination, and dulcifie the calx with diſtilled rain-water warmed. Then ſet this calx in the Sun, or ſome warm place, to dry, but take great heed, and eſpecial care, that you ſet it not in a place too hot; for it will preſently take fire and fly away like thunder, not without great danger to the ſtanders by, if the quantity be great. This is the common way to make *Aurum fulminans*,

*nans*, and it hath considerable difficulties in the preparation. But the best way is to precipitate Gold dissolved in *Aqua regis* by the spirit of Salt Armoniack or of Urine; for by this way the Gold is made purer then by the other, and giveth a far greater crack and sound. Note that the salt of the spirits which is precipitated with the Gold, must be washed away, and the Gold dulcified as before.

A few grains of this being fired give a crack and sound as great as a Musket when it is discharged, and will blow up any thing more forcibly farthen Gunpowder, and it is a powder that will quickly and easily be fired.

This is of use for Physick as it is in powder, but especially it is used in making the foregoing tincture.

CHAP.

## CHAP. II.

1. *Of Acetum Philosophicum.* 2. *Of Aqua Mars Scorpio.* 3. *Of aqua Mars Subtilitatis.* 4. *How Filius Solis Celestis is made.* 5. *How Stella vitæ is made* 6. *How Filia Lunæ is made.* 7. *How Ignis vitæ is made* 8. *Of Adjutrix vita.* 9. *Of Salus vitæ.* 10. *Of Sanguis vitæ.* 11. *Of Amicus vitæ.* 12. *Of Succus vitæ.* 13. *Of aqua Venus, Virgo.* 14. *Of aqua Mars Aries.* 15. *Of aqua Sol, Cancer.* 16. *Of aqua Saturn, Libra.* 17. *Of Medulla vitæ.* 18. *Of aqua Mars Luna.* 19. *Aqua Mars, Cancer.* 20. *Aqua Venus, Libra.* 21. *Aqua Venus, Scorpio.* 22. *Aqua Sol, Virgo.* 23. *Aqua Jupiter Taurus.* 24. *Aqua Mars Cancer.* 25. *Aqua Mercury, Virgo* 26. *Aqua Jupiter Luna.* 27. *Puella Sol.* 28. *Acquisitio Luna.* 29. *Aqua Luna, Scorpio.* 30. *Fortuna Major Sol.* 31. *Rubeus Sol.* 32. *Puer Sol.* 33. *Aqua Jupiter.* 34. *Sol Mars, Aries.* 35. *Of making Spirits.* 36. *To make a Vegitable yield his spirit: and of the wonderful vertues of these waters.*

### *Acetum Philosophicum.*

1. TAke Honey, Salt melted, of each a pound, of the strongest spirit of

Vinegar two pound; digeſt them for the ſpace of a fortnight, or more, then diſtil them in aſhes, cohobate the Liquor upon the feces three or four times, then rectifie the ſpirit.

Note that they muſt be done in a large glaſs-Gourd.

*Aqua Martis Scorpio.*

2. Take of the beſt rectified ſpirit of Wine, with which imbibe the ſtrongeſt unſlaked Lime, until they be made into a paſte, then put them into a glaſs-Gourd, and diſtil off the ſpirit in aſhes: This ſpirit pour on more freſh Lime, and do as before; do this three or four times, and thou ſhalt have a very ſubtle ſpirit, able to diſſolve moſt things, and to extract the vertue out of them.

*Aqua Martis Subtiliatis.*

3. Take oil Olive, Honey, rectified ſpirit of Wine, of each a pint, diſtil them all together in aſhes, then ſeparate all the flegm from the oyls, which will be diſtinguiſhed by many colours, put all theſe colours into a Pelican, and add to them the third part of the Eſſence of Balm, and Sallendine, digeſt them for the

the ſpace of a month. Then keep it for uſe.

This Liquor is ſo ſubtle that it penetrateth every thing.

*Filius Soli Celeſtis is made thus.*

4. Take of Cinnamon, Cloves, Nutmegs, Ginger, Zedoary, Galingal, Long-pepper, Citron-pill, Spikenard, Lignum-Aloes, Cububs, Cardamums, Calamus aromaticus, Germander, Ground-pine, Mace, white Frankincenſe, Tormentil, Hermodactyls, *Aur potabile*, the pith of Dwarf-elder, an ounce of each: Juniper Berries, Bay Berries, the ſeeds and flowers of Motherwort, the ſeeds of Smallage, Fennel, Anniſe, the leaves of Sorrel, Sage, Felwort, Roſemary, Marjoram, Mints, Penny-royal, Stechados, the flowers of Elder, Roſes red, white, of the leaves of Scabious, Rue, the leſſer Moonwort, Egrimony, Centory, Fumitary, Pimpernel, Sowthiſtle, Eyebright, Maiden-hair, Endive, red Saunders, Aloes, of each two ounces, pure Amber, the Beſt Rhubarb, of each two drams, dryed Figs, Raiſins of the Sun, Dates ſtoned, ſweet Almonds, Grains of the Pine, of each an ounce, of the beſt *Aqua vitæ* to the quantity of them all, of the beſt hard Sugar a pound, of white Honey half a pound, then

add the root of Gentian, flowers of Rosemary, Pepperwort, the root of Briony, Sowbread, Wormwood, of each half an ounce. Now before these are distilled, quench Gold, being made red hot oftentimes in the foresaid water, put therein oriental Pearls beaten small an ounce, and then distil it after twenty four hours infusion.

This is a very Cordial water, good against faintings and infection.

*Stella vitæ, is made thus.*

5. Take of the rind of Citrons dryed, Oranges, Nutmeg, Cloves, Cinnamon, of each two ounces; the roots of Flower-deluce, Cyprus, Calamus Aromaticus, Zedoary, Galingal, Ginger, of each half a pound; of the tops of Lavender, Rosemary, of each two handful; the leaves of the Bay-tree, Marjoram, Balm, Mints, Sage, Thime, flower of Roses white, Damask, of each half a handful, *Aurum potabile* a dram, Rose-water four pints, the best White wine a galion: Bruise what must be bruised, then infuse them all twenty four hours, after which distil them.

This is of the same vertue as the former.

*Filia*

*Filia Lunæ Celestis, is made thus.*

6 Take of Cloves, Galingal, Cubebs, Mace, Cardamums, Nutmegs, Ginger, of each a dram, the juice of Celendine half a pint, spirit of Wine a pint, White wine three pints: Infuse all these twenty four hours, and then distil off two pints by a Limbeck.

This water is very good against wind in the stomack and head.

*Ignis vitæ, is made thus.*

7. Take a gallon of Gascoign wine, Ginger, Galingal, Cinnamon, Nutmegs, Grains, Anniseeds, Fennel seeds, Carroway seeds of each a dram, *Aurum potabile*, an ounce, Sage, red Mints, red Roses, Thime, Pellitory, Rosemary, wild Thime, Camomile, Lavender, of each a handful: Beat the Spices small, and bruise the Hearbs letting them macerate twelve hours, stirring them now and then, distil them by a Limbeck or copper Still, with its refrigeratory, keep the first pint by it self, and the second by it self

Note that the first pint will be the hotter, but the second the stronger of the ingredients.

This water is well known to comfort all the principal parts.

*Adjutrix vitæ.*

8. Take of red Poppy-cakes (after the water hath been distilled from them in a cold Still) not over dryed two pound, pour upon them of the water of red Poppy a gallon and half, Canary wine three pints; add to them of Coriander seeds bruised four ounces, of Dill seed bruised two ounces, of Cloves bruised half an ounce, of Nutmegs sliced an ounce, of Rosemary a handful, three Oranges cut in the middle, distil them in a hot Still; to the water put the juice of six Oranges, and hang in it half an ounce of Nutmegs sliced, and as much Cinnamon bruised, two drams of Cloves, a handful of Rosemary cut small, sweet Fennel seeds bruised an ounce, of Raisins of the Sun stoned half a pound, being all put into a bag which may be hanged in the water (the vessel being close stopt) the space of a month, and then be taken out and cast away, the Liquor thereof being first pressed out into the foresaid water, and of *Aurum potabile* a dram.

This water is of wonder vertue in Surfets and Plurifies, composeth the spirits, causeth

cauſeth reſt, helpeth digeſtion if two, or three, or four ounces thereof be drunk, and the Patient compoſe himſelf to reſt.

*Salus vitæ.*

9. Diſtil green Hyſop in a cold ſtil till you have a gallon and half of the Water, to this put four handful of dryed Hyſop, a handful of Rue, as much of Roſemary, Horehound, Elecampane-root bruiſed, and of Horſe-radiſh-root bruiſed, of each four ounces, of Tobacco in the leaf three ounces, Anniſeed bruiſed two ounces, two quarts of Canary wine, let them all ſtand in digeſtion two dayes, then diſtil them, and in the water that is diſtilled put half a pound of Raiſins of the Sun ſtoned, of Licoriſh two ounces, ſweet Fennel ſeeds bruiſed two ounces and a half, Ginger ſliced an ounce and a half, and let them be infuſed in *Frigido* the ſpace of ten days, then take them out.

This water ſweetned with Sugar-candy, and drunk to the quantity of three or four ounces twice in a day, is very good for thoſe that are Ptiſical, it ſtrengtheneth the Lungs, attenuates thick flegm, opens obſtructions, and is very good to comfort the ſtomack.

*Sanguis vitæ.*

10. Take of Wormseed bruised eight ounces, the shavings of Harts-horn two ounces, of Peach-flowers dryed an ounce, *Aurum potabile* a dram, of Aloes bruised half an ounce, pour on these the water of Tansie, Rue, Peach-flowers, and of Wormwood, of each a pint and half, let them being put into a glass vessel, be digested the space of three dayes, then distil them; cohobate this water three times.

This water is very excellent against the Worms; it may be given from half an ounce to three ounces, according to the age of the Patient.

*Amicus vitæ.*

11. Take of *Ros vitrioli* (which is that water that is distilled from Vitriol in the calcining thereof) two quarts, in this put of Rue a handful, of Juniper berries bruised an ounce, of Bay berries bruised half an ounce, Piony berries bruised six drams, Camphire two drams, Rhubarb sliced an ounce, *Aurum potabile* two drams, digest these four days in a temperate *Balneo*, then distil them in a glass vessel in ashes, and there will come over a water of no small vertue. It

It cures Convulsions in Children especially, it helps also the Vertigo, the Hysterical passion, and Epilepsie, it is very excellent against all offensive vapours and wind that annoys the head and stomack.

It may be taken from two drams to two ounces.

*Succus vitæ.*

12. Take of Wormwood, Broom blossoms, of each a like quantity, bruise them, and mix with them some Leaven, and let them stand in fermentation in a cold place the space of a week, then distill them in a cold Still till they be very dry: take a gallon of this water, and half a gallon of the spirit of Urine, pour them upon two pound of dryed Broom blossoms, half a pound of Horse Radish roots dryed, three ounces of the best Rhubarb sliced, two ounces of sweet Fennel seed bruised, and an ounce and a half of Nutmegs; let them digest a week being put into a glass vessel in a temperate *balneo*; then press the Liquor hard from the feces, put this Liquor in the said vessel again, and to it put three ounces of sweet Fennel seeds bruised, Licorish sliced two ounces, digest them in a gentle heat the space of a week, then pour it off from the feces, and

add

of *Aurum potabile*, two drams, and keep it close stopt.

This water being drank from the quantity of an ounce to four ounces every morning, and at four of the clock in the afternoon, doth seldome fail in curing the dropsie; it strengtheneth also the Liver, is very good against gravel in the back, stone, cures the Scurvy, Gout, and such diseases as proceed from the weakness and obstructions of the Liver.

*Aqua Venus Virgo.*

13. Take of Aniseed three ounces, Cumminseed three drams, Cinnamon half an ounce, Mace, Cloves, Nutmeg, of each a dram, Galingal, three drams, Calamus Aromaticus dryed, half an ounce, The dryed rind of Oranges two ounces, Bay berries half an ounce, Aurum potabile an ounce.

Let all these being bruised, be macerated in six pints of Mallago wine 48 hours, then be distilled in *Balneo* till all be dry.

This water being drank to the quantity of an ounce or two at a time do ease the gripings of the belly and stomach, very much.

*Aqua*

*Aqua Mars Aries.*

14. Take of black cherries bruiſed with their kernels, a gallon, of the flowers of Lavander three handful, half an ounce of white Muſtard ſeed bruiſed, mix theſe together, then put ſome ferment to them and let them ſtand cloſe covered the ſpace of a week, then diſtill them in *Balneo* till all be dry.

This water being dranke to the quantity of an ounce or two or three, doth much relieve the weakneſs of the head, and helps the Vertigo thereof, as alſo ſtrengthen the ſinews and expell windineſs out of the head and ſtomach.

*Aqua Sol, Cancer.*

15. Take the root of the great Burre, freſh, Swallow wort, freſh, Aurum potabile an ounce, The middle rind of the root of the Aſhtree, of each two pound; cut them ſmall, and infuſe them 24 hours, in the beſt White wine and Rue vinegar, of each five pints, then diſtill them in *Balneo* till all be dry, put to the water as much of the Spirit of Sulphur *per Campanam*, as will give it a pleaſant acidity, and to every pint of the water put a ſcruple

and

and a half of Camphire cut ſmall, and tyed up in a bag, which may continually hang in the water.

This was a famous water in *Germany* againſt the plague, peſtilence and Epidemical diſeaſes: it cauſeth ſweat wonderfully if two or three ounces thereof be drank and the patient compoſe himſelf to ſweat.

*Aqua Saturn, Libra.*

16. Take of the beſt ſpirit of Wine a gallon, Andromachus treacle, ſix ounces, Myrrhe two ounces, The roots of Coltsfort, three ounces, Sperma Ceti, Aurum Potabile, Terra Sigillata, of each half an ounce, the root of ſwallow wort, an ounce, Dittany, Pimpernel, Valerian root, of each two drams, Camphire, a dram. Mix all theſe together in a glaſs veſſel, and let them ſtand cloſe, ſtopt the ſpace of eight dayes in the Sun.

Let the Patient drink of this a ſpoonful or two, and compoſe himſelf to ſweat.

*Medulla vitæ.*

17. Take three pints of Muſcadine, and boil in it Sage, and Rue of each a handful till a pint be waſted, then ſtrain it and ſet it over the fire again, put thereto a dram of

of long Pepper, Ginger and Nutmeg of each half an ounce being all bruiſed together: then boil them a little, and put thereto half an ounce of Andromachus treacle, and three drams of Mithridate, and a quarter of a pint of the beſt Angelica water, an ounce of Aurum Potabile.

This water (which, as ſaith the Author, muſt be kept as your life, and above all earthly treaſure) muſt be taken to the quantity of a ſpoonful or two, morning & evening; if you be already infected, and ſweat thereupon, if you be not infected, a ſpoonful is ſufficient, half in the morning and half at night: all the plague time under God (ſaith the Author) truſt to this, for there was never man, woman, or child that failed of their expectation in taking of it. This is alſo of the ſame efficacy not only againſt the plague, but pox, meaſles, ſurfeits, &c.

*Aqua Martis, Luna.*

18. Take of Andromachus his Treacle, five ounces, the beſt Myrrhe, two ounces, and half, the beſt Saffron half an ounce, Camphire two drams, Aurum Potabile an ounce. Mix them together, then pour upon them ten ounces of the beſt ſpirit of wine, and let them ſtand 24. hours in a warm

warm place, then diſtill them in *Balneo* with a gradual fire, cohobate the ſpirit three times.

This ſpirit cauſeth ſweat wonderfully, and reſiſts all manner of infection.

It may be taken from a dram to an ounce in ſome appropriate Liquor.

*Aqua Mars, Cancer.*

19. Take of the roots of Biſtort, Gentian, Angelica, Tormentil, of each ten drams, Pimpernel ten drams, Bay berries, Juniper berries, of each an ounce, Nutmeg, five drams, The ſhaving of Saſſafras two ounces, Zedoary half a dram, Aurum Potabile a dram, White Sanders three drams, the leaves of Rue, Wormwood, Scordium, of each half a handful, the flowers of Wall flower, Bugloſſe, of each a handful and half, Andromachus Treacle, Mithridate of each ſix drams. Infuſe them all in three pints of the beſt White wine vinegar the ſpace of eight dayes in *Frigido* in glaſs veſſels; then diſtil them in Balneo.

This Spirit is very good to prevent them that are free from infection, and thoſe that are already infected, from the danger thereof, if two or three ſpoonful thereof be taken once in a day, with ſweating

ſweating after, for thoſe that are infected, but without ſweating for others.

### *Aqua Veneris, Libra.*

20. Take of the middle rind of the root of Aſh bruiſed, two pound, Juniper berries bruiſed, three pound, Aurum potabile a dram, Venice turpentine that is very pure, two pound and a half. Put theſe into twelve pints of ſpring water in a glaſs veſſel well cloſed, and there let them putrifie in horſe dung for the ſpace of three months, then diſtil them in aſhes, and there will come forth an oil and a water, ſeparate the one from the other.

Ten or twelve drops of this oil being taken every morning in four or ſix ſpoonfuls of the ſaid water, diſſolves the gravel and ſtone in the kidneys, moſt wonderfully.

### *Aqua Veneris, Scorpio.*

21. Take the juice of Radiſh, Lemmons, of each a pound and half: Waters of Betony, Tonſey, Saxifrage, and Vervin, of each a pint. Hydromel, and Malmſey, of each two pound. In theſe Liquors mixed together, infuſe for the ſpace of four or five dayes in a gentle Balneo, Juniper

niper berries ripe and newly gathered being bruiſed, three ounces: the ſeed of Gromel, Bur-dock, Radiſh, Saxifrage, Nettles, Onions, Aniſe, and Fennel, of each an ounce and half, the four cold ſeeds, the ſeed of great Mallows, of each ſix drams, the Calx of Eg-ſhels, Cinnamon, of each three drams, of Camphire two drams, let all be well ſtrained and diſtilled in aſhes, and afterwards an ounce of Aurum potabile.

Two ounces of this water taken every morning, doth wonderfully cleanſe the Kidneys, provoke Urine, and expell the Stone, eſpecially if you calcine the feces and extract the Salt thereof with the ſaid Water.

*Aqua Sol, Virgo.*

22. Take Plantain, Rib-wort, Bone-wort, wild Angelica, Red-mints, Betony, Egrimony, Sanacle, Blew-bottles, White-bottles, Scabius, Dandelion, Avens, Honey-ſuckle leaves; Bramble-buds, Hawthorn buds and leaves; Mugwort, Daſie roots, leaves and flowers; Worm-wood, Southernwood, of each one hand-full: Boil all theſe in a pottle of White wine, and as much Spring water, till one half be waſted; and when it is thus boiled, ſtrain it from the hearbs, and put to it

half

half a pound of hony, and let it boil a little after: then put it into bottles, and keep it for your use.

Note that these hearbs must be gathered in *May* only, but you may keep them dry, and make your water at any time

This water is very famous in many Counties, and it hath done such cures in curing outward and inward Wounds, Impostthumes, and Ulcers, that you would scarce beleeve it, if I should recite them to you: also it is very good to heal a sore mouth.

The Patient must take three or four spoonfuls thereof morning and evening, and in a short time he shall find ease, and indeed a cure, unless he be so far declined as nothing almost can recover him.

If the wound be outward, it must be washed therewith, and linnen cloths wet in the same be applyed thereto.

*Aqua Jupiter, Taurus.*

23. Take of Lavender flowers a gallon; pour upon them of the best spirit of wine three gallons: the vessel being close stopped, let them be macerated together in the Sun for the space of six dayes, then distil them in an Alembick with its refrigeratory, then take of Aurum potabile a

R r dram,

dram; the flowers of Sage, Rosemary, Betony, of each a handful, Borage, Bugloss, Lillie of the valley, Cowslips, of each two handfuls; Let all the flowers be fresh and seasonably gathered, and macerated in a gallon of the best spirits of Wine, and mixed with the aforesaid spirit of Lavender, adding then the leaves of Balm, Motherwort, Orange tree newly gathered, the flowers of Stechados, Oranges, Bay berries, of each an ounce. After a convenient digestion let them be distilled again; then adde the outward rinds of Citrons six drams, the seed of Piony husked, six drams, Cinnamon, Nutmegs, Mace, Cardamums, Cubebs, of yellow Sanders, of each half an ounce, Lignum Aloes one dram, the best Jujubs, the kernels taken out, half a pound. Let them be digested for the space of six weeks, then strain & filtre the Liquor, to which adde of Aurum potabile an ounce, prepared Pearl, two drams, prepared Emrald a scruple, Ambergryse, Musk, Saffron, Red Roses, Sanders, of each an ounce, Yellow Sanders, Rinds of Citrons dryed, of each a dram. Let all these spices be tyed in a silken bag and hanged in the foresaid spirit.

*Aqua*

*Aqua Mars, Cancer.*

24. Take the leaves of both ſorts of Scurvie-graſs, being made very clean, of each ſix pound: let theſe be bruiſed, and the juice preſſed forth: to which adde the juice of Brook-lime, Water creſſes, of each half a pound, of the beſt White wine, eight pints, twelve whole Lemons cut, of the freſh roots of Eriony four pound, Horſe Radiſh two pound, of the bark of Winteran, half a pound, of Nutmegs four ounces. Let them be macerated three days and diſtilled.

Three or four ſpoonfuls of this water taken twice in a day, cures the *Scurvy* preſently.

*Aqua Mercury, Virgo.*

25. Take of freſh Caſtoreum two ounces, flowers of Lavender freſh, half an ounce, Sage, Roſemary, of each two drams, Cinnamon three drams, Mace, Cloves of each a dram, the beſt rectified Spirit of Wine, three pints. Let them be digeſted in a Glaſs (two parts of three being empty) ſtopt cloſe with a bladder and Cork two dayes in warm aſhes; then diſtil the ſpirit in *Balneo*, and keep it in a

glass close stopt. If you would make it stronger, take a pint of this spirit, and an ounce of the powder of *Castoreum*; put them into a glass and digest them in a cold place for the space of ten dayes, and then strain out the Spirit.

This spirit is very good against fits of the Mother, passions of the heart which arise from vapours, &c.

### *Aqua Jupiter, Luna.*

26. Take of the leaves of the greater Salladine together with the roots thereof, three handfuls and a half, Rue, two handfuls, Scordium, four handfull, Dittany of Crete, Carduus, of each a handful and half, root of Zedoary, Angelica, of each three drams, the outward rind of Citrons, Lemmons, of each six drams, the flower of Wall-gilly-flower, an ounce and half, Red Roses, the lesser Centory, of each two drams, Cinnamon, Cloves, of each three drams, Andromachus his Treacle, three ounces, Mithridate, an ounce and half, Camphire, two scruples, Trochisces of Vipers, two ounces, Mace, two drams, Aurum Potabile, one ounce, Lignum aloes, half an ounce, Yellow Sanders, a dram and half, the seeds of Carduus, an ounce, Citron, six drams.

Cut

Cut those things that are to be cut, and let them be macerated three dayes in the best Spirit of Wine, and Muscadine, of each three pints and half, vinegar of Wall gilly-flowers, and the juice of Lemmons, of each a pint, let them be distilled in a glazed vessel in *Balneo*.

After half the Liquor is distilled off, let that which remains in the vessel be strained through a linnen cloth, and vapoured away to the thickness of honey, which may be called

This water is a great Cordial, and good against any Infection.

*Puella Solis.*

27. Take of Ginger a pound, long Pepper, and black Pepper, of each half an ounce, of Cardamums three drams, of Grains an ounce, powder them and put them into a glass with half an ounce of the best Camphire, distilled vinegar two pound, digest them a month, then separate the vinegar by expression, which must putrifie a month, and then be circulated for the space of a week, then filter it, and thou hast as powerful a Sudorifick as ever was or can be made.

The dose is from a dram to half an

ounce, and to be drank in a draught of posset-drink.

*Acquisitio Luna.*

28 Take of the juice of the green shales of Walnuts four pound, the juice of Rue, three pints, Carduus, Marygold, Balm, of each two pints, the root of Butter-burre fresh a pound and half, Burre, Angelica, Master-wort fresh, of each half a pound, the leaves of Scordium, four handfuls, old Andromachus treacle, Mithridate, of each eight ounces, Aurum potabile a dram, the best Canary, twelve pints, the sharpest Vinegar, six pints, the juice of Lemmons, two pints. Digest them two days in horse hung, the vessel being close stopped; then distil them in sand.

*Aqua Luna, Scorpio.*

29. Take of Sugar candid, one pound, Canarie Wine, six ounces, Rosewater, four onnces, Make of these a Syrup, and boil it well, to which adde Aurum potabile a dram, of Aqua Celestis, two pints, Ambergryse, Musk, of each eighteen grains, Saffron, fifteen grains, yellow Sanders infused in Aqua Celestis, two drams.

*Fortuna*

*Fortuna Major Sol.*

30. Take of the root of Briony, four pound, the leaves of Rue, Mugwort, of each two pound, Savin dryed, three handfuls, Mother-wort, Nippe, Penny-royal, of each two handfuls, Garden Basil, Cretensian Dittany, of each a handful and half, the rind of yellow Oranges fresh, four ounces, Myrrhe, two ounces, Aurum potabile, an ounce, Castoreum, an ounce, the best Canary wine, twelve pints. Let them be digested four dayes in a fit vessel, then distil them in *Balneo.*

*Rubeus Sol.*

31. Take of the best Tobacco in leaves, cut small, four ounces, Squils two ouuces, Nutmegs sliced half an ounce; put these into three pints offspring water, a pint of Whitewine vinegar, distil them in a hot Stil or Alembick.

If thou wouldst have it stronger, thou mayest put this water on fresh ingredients, and distil it again.

A little quantity of this water is a most safe and effectual vomit, and may be taken from the eldest to the youngest, if so

be you proportion the quantity to the ſtrength of the Patient.

You may dulcifie it with ſugar or ſyrup if you pleaſe.

*Puer Sol.*

32 Take green Walnuts gathered about Midſummer, Radiſh roots, of each bruiſed two parts, of diſtilled Wine vinegar four parts, digeſt them five dayes, then diſtill them in *Balneo.*

This being taken to the quantity of two ſpoonfuls or three, cauſeth eaſie vomiting.

*Aqua Jupiter.*

33. Take of Scammony an ounce, Hermodactyls two ounces, the ſeeds of Broom, of the leſſer Spurge, of Dwarf Elder, of each half an ounce, the juice of Dwarf Elder, of wild Aſſes cucumber, of black Hellebore, the freſh flower of Elder, of each an ounce and half, Polypodium ſix ounces, of Sene three ounces, Red ſugar eight ounces, common diſtilled Water ſix pints.

Let all theſe be bruiſed, and infuſed in the water twenty four hours, then be diſtilled in *Balneo.*

This water may be given from two drams

drams to three ounces, and it purgeth all manner of humours, opens all obſtructions and is pleaſant to be taken, and they whoſe ſtomachs loath all other phyſick, may take this without any offence.

After it is diſtilled there may be hanged a little bag of Spices in it, as alſo it may be ſweetned with ſugar, or any opening ſyrup.

*Sol, Mars, Aries.*

34. Take of oil of Cloves well rectified half an ounce, in it diſſolve half a dram of Camphire, adde to them of the Spirit of Turpentine four times rectified, in which half a dram of Opium hath been infuſed, half an ounce.

A drop or two of this Liquor put into a hollow tooth with ſome lint, eaſeth the tooth-ack preſently.

*The Spirit of any vegetable may ſuddenly, at any time of the year be made thus.*

35. Take of what Hearb, Flower, Seeds, or Roots you pleaſe, fill the head of the Stil therewith, then cover the mouth thereof with a courſe Canvas, and ſet it on the Stil, having firſt put into it ſack, or low Wines. Then give it fire,

If

If at any time thou wouldſt have the ſpirit be of the colour of its vegetable, then put of the flowers thereof dryed a good quantity in the noſe of the Stil.

*To make any vegetable yeeld its ſpirit quickly.*

36. Take of what vegetables you pleaſe, whether it be the ſeed, flower, root, fruit, or leaves thereof, cut or bruiſe them ſmall, then put them into warm water, put yeſt or balm to them, and cover them warm, and let them work three days as doth Beer, then diſtil them, and they will yeeld their ſpirit eaſily.

CHAP.

## CHAP. III.

1. *Of the Essence of a Hearb.* 2. *Of the appearing of the Idea of a Herb in a Glasse.* 3. *Of a wonderful famous Medicine experienced by the* Rosie Crucians. 4. *Of its vertue.* 5. *How to turn Quick-silver into water without mixing any thing with it, and to make thereof a good purgative and diaphoretick Medicine.* 6. *Of the Fragrant Oyl of Mercury:* 7. *its vertues:* 8. *its use.* 9 *to make a Spirit of Honey.* 10. *Of the Quintessence of Honey.* 11. *Of the Oyl of Honey.* 12. *Of the Essence of Honey:* 13. *Of its vertues:* 14. *use.* 15. *Fortuna Veneris, and of the vertues, and use.* 16. *Aqua Magnanimitatis.* 17. *The famous Restorative of* Plato *and* Pythagoras. 18. *Of* Paracelsus Homunculus. 19. *The process.* 20. *The second Rule.* 21. *The third Rule.* 22. *Of the vertues and use of it.* 23. *How to make artificial flesh, and of its vertues.*

*To reduce the whole Hearb into a liquor, which may well be called the Essence thereof.*

1. TAke the whole Hearb with flowers and roots, make it very clean, then bruise

bruiſe it in a ſtone Morter, put it into a large glaſs veſſel, ſo that two parts of three may be empty: then cover it exceeding cloſe, and let it ſtand in putrefaction in a moderate heat the ſpace of half a year, and it will be all turned into a water.

*To make an Eſſence of any Hearb, which being put into a glaſſe, and held over a gentle fire, the lively form and Idea of the Hearb will appear in the Glaſſe.*

2. Take the foregoing water, and diſtil it in a gourd glaſs (the joynts being well cloſed) in aſhes, and there will come forth a Water and an Oil, and in the upper part of the veſſel will hang a volatile Salt. The oil ſeparate from the water, and keep by it ſelf; with the water purifie the volatile ſalt by diſſolving, filtring, and coagulating. The Salt being thus purified imbibe with the ſaid Oyl, until it will imbibe no more; digeſt them well together for a month in a veſſel hermetically ſealed. And by this means you ſhall have a moſt ſubtil Eſſence, which being held over a gentle heat will fly up into the glaſſe, and repreſent the perfect Idea of that Vegetable whereof it is the Eſſence.

*Of*

*Of a wonderful famous Medicine experienced by the* Rosie Crucians.

3. Take Calx of *Saturn*, or else *Minium*, pour upon it so much spirit of Vinegar as may cover it four fingers breadth; digest them in a warm place the space of twenty four hours, often stirring them, that the matter settle not too thick in the bottome; then decant the *Menstruum*, and pour on more; digest it as before, and this do so often until all the saltness be extracted: Filter and clarifie all the *Menstruum* being put together, then evaporate it half away, and set the other part in a cold place till it crystallize. These Crystals dissolve again in fresh spirit of Vinegar, filter and coagulate the Liquor again into Crystals, and this do so often, until they be sufficiently impregnated with the salt Armoniack of the Vinegar as with their proper ferment. Digest them in a temperate *Balneo*, that they may be resolved into a Liquor like Oyl. Then distil this Liquor in sand in a Retort, with a large Receiver annexed to it, and well closed, that no spirits evaporate, together with the observation of the degrees of the fire; then there will distil forth a spirit of such a fragrant smell, that the fragrancy of

of all flowers, and compounded perfumes, are not to be compared to it. After Distillation when all things are cold, take out, and cast away the black feces which is of no use. Then separate the yellow oil which swims on the top of the spirit, and the blood red oil which sinks to the bottom of it: Separate the flegm from the spirit in *Balneo*. Thou shalt by this means have a most fragrant spirit that even ravisheth the senses; and so balsamical, that it cures all old and new sores inward and outward, and so cordial, that the dying are with admiration revived with it.

4. They that have this Medicine need scarce use any other either for inward or outward griefs.

*How to turn Quick-silver into a water without mixing any thing with it, and to make thereof a good Purgative and Diaphoretick medicine.*

5. Take an ounce of Quick-silver not purified, put it into a bolt head of glasse, which you must nip up, set it over a strong fire in sand for the space of two months, and the Quick-silver will be turned into a red sparkling Precipitate. Take this powder, and lay it thin on a Marble in a Cellar for the space of two months, and it

it will be turned into a water which may be safely taken inwardly; it will work a little upward and downward, but chiefly by sweat.

Note that you may set divers glasses with the same matter in the same Furnace, that so you may make the greater quantity at a time.

I suppose it is the Sulphur which is in the Quick-silver, and makes it so black, that being stirred up by the heat of the fire fixeth the Mercury.

*A fragrant Oyl of Mercury.*

6. Take of Mercury seven times sublimed, and as often revived with unslaked Lime, as much as you please, dissolve it in spirit of Nitre in a moderate heat, then abstract the spirit of Salt, and edulcorate it very well by boyling it in spirit of Vinegar; then abstract the spirit of Vinegar, and wash it again with distilled rain water; then dry it, and digest it two months in a like quantity of the best rectified spirit of Wine you can get. Distil them by Retort, making your fire moderate at the beginning, afterwards increasing it; then evaporate the spirit of Wine in *Balneo*, and there will remain in the bottome a most fragrant oil of Mercury.

7. This

7. This oil so purifies the blood by sweat and urine, that it cures all distempers that arise from the impurity thereof, as the venereal Disease, *&c.*

8. The truth is, they that have this Medicine well made, need but few other Medicines: the dose is four or five drops.

### *To make a spirit of Honey.*

9. Take good strong stale Mead, otherwise called Metheglin, as much as thou pleasest, distil it in a Copper Still or Limbeck, with its refrigeratory, and it will yield a spirit like *Aqua vitæ.*

### *The Quintessence of Honey is made thus.*

10. Take of the purest Honey two pound, of Fountain water one pound; boyl these together till the water be boyled away, taking off all the scum that riseth; then take the Honey and put it into a glasse, four parts of five being empty, close it well, and set in digestion a whole year, and thou shalt have the Essence of Honey swimming on the top in form of an oyl being of as fragrant smell as any thing in the world; the flegm will be in the middle, and the feculent matter in the bottom, of a dark colour, and stinking smell. *Some*

*Some make the Quinteſſence of Honey after this manner.*

11. Take as much Honey as thou pleaſeſt of the beſt, put it into a Gourd of glaſſe, firſt diſtil off the flegm in *Balneo*, then extract the tincture out from what remains, with the ſaid water, then calcine the remaining feces, and extract from thence the ſalt with the foreſaid water, being diſtilled off from the tincture, calcine the ſalt and melt it in a Crucible, then let it diſſolve in a Cellar; then again evaporate it away, and thou ſhalt have a moſt white ſalt, which let imbibe as much of the tincture as it will; digeſt them for three moneths, and thou ſhalt have an Eſſence of Honey.

*An Eſſence of Honey may be made thus.*

12. Take of Honey well deſpumated as much as you pleaſe, pour upon it as much of the beſt rectified ſpirit of Wine as will cover it five or ſix fingers breadth, digeſt them in a glaſſe veſſel well cloſed (the fourth part only being full) in a temperate *Balneo* the ſpace of a fortnight, or till the ſpirit be very well tinged, then decant off the ſpirit, and put on more till

all the tincture be extracted, then put all these tinctures together, and evaporate the spirit till what remains begin to be thickish at the bottome, and of a golden colour.

13. This is a very excellent Essence of Honey, and is of so pleasant an odour, that scarce any thing is like to it.

14. It is so cordial, that it even revives the dying, if two or three drops thereof be taken in some cordial water.

*Fortuna Veneris.*

15. Take of Pismires or Ants (the biggest, that have a sowrish smell, are the best) two handfuls, spirit of Wine a gallon, digest them in a glasse vessel close shut the space of a month, in which time they will be dissolved into a Liquor, then distil them in *Balneo* till all be dry. Then put the same quantity of Ants as before, digest and distil them in the said Liquor as before: do this three times, then aromatize the spirit with some Cinnamon.

Note that upon the spirit will float an oyl, which must be separated.

This spirit is of excellent use to stir up the Animal spirit; in so much that *John Casimire* Palsgrave of the *Rhene*, and *Seyfrie* of *Collen*, General against the Turks, did

did alwayes drink of it when they went to fight, to encreaſe magnanimity and courage, which it did, even to admiration.

This ſpirit doth alſo wonderfully irritate them that are ſlothful to Venery.

It alſo provoketh Urine even to admiration.

It doth alſo wonderfully irritate the ſpirits that are dulled, and deaded with any cold diſtemper.

This oyl doth the ſame effects, and indeed more powerfully.

This oyl doth, beſides what is ſpoken of the ſpirit, help deafneſs exceedingly; two or three drops being dropped into the ear after it is well ſyringed, once in a day, for a week together.

It helpeth alſo the Eyes that have any film growing on them, being now and then dropped into them.

*Aqua Magnanimitatis is made thus.*

16. Take of Ants or Piſmires a handful, of their Eggs two hundred, of Millepedes, *i. e.* Wood-lice one hundred, of Bees one hundred and fifty, digeſt all theſe in two pints of ſpirit of Wine, being very well impregnated with the brighteſt Soot. Digeſt them together the ſpace

of a month, then pour off the clear ſpirit, and keep it ſafe.

This water or ſpirit is of the ſame vertue as the former.

*The famous Reſtorative of* Plato *and* Pythagoras *uſed by* Paracelſus.

17. Firſt we muſt underſtand that there are three acceptions of the word *Homunculus* in *Paracelſus*, which are theſe.

1. *Homunculus* is an image made in the place or name of any one, that it may contain an Aſtral and inviſible man; wherefore it was made by Numbers.

2. *Homunculus* is taken for an artificial man, made of *Sperma humanum Maſculinum*, digeſted into the ſhape of a man, and then nouriſhed and encreaſed with the eſſence of mans blood; and this is not repugnant to the poſſibility of Nature and Art, but is one of the greateſt wonders of God, which he ever did ſuffer mortal man to know. I ſhall not here ſet down the full proceſs, becauſe I think it unfit to be done, at leaſt to be divulged; beſides, neither this nor the former is for my preſent purpoſe.

3. *Homunculus* is taken for a moſt excellent *Arcanum*, or Medicament, extracted by the ſpagyrical Art, from the chiefeſt

ſtaffe

of the natural life in man, and according to this acception I shall here speak of it: But before I shew you the process, I shall give you an account why this Medicament is called *Homunculus*, and it is this.

18. No wise man will deny that the staffe of life is the nutriment thereof, and that the chiefest nutriment is Bread and Wine, being ordained by God and Nature above all other things for the sustentation thereof. Besides *Paracelsus* preferred this nutriment for the generation of the blood and spirits, and the forming thence the Sperm of this *Homunculus*. Now by a suitable allusion the nutriment is taken for the life of man, and especially because it is transmuted into life: and again, the life is taken for the man; for unless a man be alive he is not a man, but the carcass only of a man, and the basest part thereof, which cannot perfectly be taken for the whole man, as the noblest part may. In as much therefore as the nutriment, or aliment of life, may be called the life of man; this nutriment extracted out of Bread & Wine, & being by digestion exalted into the highest purity of a nutritive substance, and consequently becoming the life of man, being so potentially, may Metaphorically be called *Homunculus*.

19. The process, which in part shall be set down allegorically is thus: Take the best Wheat, and the best Wine, of each a like quantity, put them into a glass, which you must hermetically close: then let them putrifie in horse-dung three dayes, or until the Wheat begin to germinate, or to sprout forth, which then must be taken forth and bruised in a Morter, and be pressed through a linnen cloth, and there will come forth a white juice like milk; you must cast away the feces: Let this juice be put into a glass, which must not be above half full; stop it close, and set it in horse-dung as before, for the space of fifty dayes. If the heat be temperate, and not exceeding the natural heat of a man, the matter will be turned into a spagyrical blood, and flesh, like an Embryo. This is the principal, and next matter, out of which is generated a twofold sperm, *viz.* of the father and mother, generating the *Homunculus*, without which there can be made no generation, whether humane, or animal.

20. From the blood and flesh of this Embryo let the water be separated in *Balneo*, and the air in ashes, and both be kept by themselves. Then to the feces of of the latter distillation let the water the former distillation be added, both which

which must (the glass being close stopt) putrifie in *Balneo* the space of ten dayes, after this distil the water the second time, (which is then the vehiculum of the first) together with the fire, in ashes, then distil off this water in a gentle *Balneo*, and in the bottome remains the fire, which must be distilled in ashes. Keep both these apart. And thus you have the four Elements separated from the Chaos of the Embryo.

21. The feculent earth is to be reverberated in a close vessel for the space of four dayes: In the interim distil off the fourth part of the first distillation in *Balneo*, and cast it away; the other three parts distil in ashes, and pour it upon the reverberated earth, and distil it in a strong fire; cohobate it four times, and so you shall have a very clear water, which yon must keep by it self: Then pour the air on the same earth, and distil it in a strong fire; and there will come over a clear, splendid, odoriferous water, which must be kept apart: After this pour the fire upon the first water, and putrifie them together in *Balneo* the space of three dayes, then put them into a Retort, and distil them in sand, and there will come over a water tasting of the fire: let this water be distilled in *Balneo*, and what distils off keep by it self, as

alſo what remains in the bottome, which is the fire, keep by it ſelf. This laſt diſtilled water pour again upon its earth, and let them be macerated together in *Balneo* for the ſpace of three dayes, and then let all the water be diſtilled in ſand, and let what will ariſe be ſeparated in *Balneo*, and the reſidence remaining in the bottome be reſerved with the former reſidence. Let the water be again poured upon the earth, be abſtracted, and ſeparated as before, until nothing remain in the bottome, which is not ſeparated in *Balneo*. This being done, let the water which was laſt ſeparated be mixed with the reſidue of its fire, and be macerated in *Balneo* three or four dayes, and all be diſtilled in *Balneo*, that can aſcend with that heat, and let what remains be diſtilled in aſhes from the fire, and what ſhall be elevated is aerial; and what remains in the bottome is fiery. Theſe two laſt Liquors are aſcribed to the two firſt principles, the former to Mercury, and the latter to Sulphur, and are accounted by *R. Crucians*, not as elements, but their vital parts, being as it were the natural ſpirits and ſoul, which are in them by nature. Now both are to be rectified, and reflected into their center with a circular motion, that this Mercury may be prepared with its water, being kept clear, and

odoriferous,

odoriferous, in the upper place, but the Sulphur by it self. Now it remains that we look into the third principle; let the reverberated earth, being ground upon a marble, imbibe its own water, which did above remain after the last separation of the Liquors made in *Balneo*, so that this be the fourth part of the weight of its earth, and be congealed by the heat of ashes into its earth, and let this be done so oft, the proportion being observed, until the earth hath drunk up all its water. And lastly, let this earth be sublimed into a white powder as white as snow, the feces being cast away. This earth being sublimed and freed from its obscurity, is the true Chaos of the Elements; for it contains those things occult, seeing it is the salt of nature, in which they lye hid, being, as it were, reflected in their center. This is the third principle of *Paracelsus*, and the salt, which is the matrix, in which the two former sperms, *viz.* of the man and woman, the parents of the *Homunculus*, *viz.* of Mercury and Sulphur, are to be put, and to be closed up together in a glazen womb, sealed with *Hermes* seals, for the true generation of the *Homunculus*, produced from the spagyrical Embryo; and this is the *Homunculus* or great

*Arcanum*,

*Arcanum*, otherwiſe called the nutritive Medicament of *Paracelſus*.

22. This *Homunculus* or nutritvive Medicament, is of ſuch vertue, that preſently after it is taken into the body, it is turned into blood and ſpirits. If then Diſeaſes prove mortal becauſe they deſtroy the ſpirits, what mortal Diſeaſe can withſtand ſuch a Medicine, that doth ſo ſoon repair, and ſo ſtrongly fortifie the ſpirits, as this *Homunculus*, being as the oyl to the flame, into which it is immediately turned, thereby renewing the ſame? By this Medicament therefore, as Diſeaſes are overcome, and expelled, ſo alſo youth is renewed, and gray hairs prevented.

### *An artificial way to make Fleſh.*

23. Take of the crums of the beſt wheaten Bread as ſoon as it comes forth out of the Oven, being very hot, as much as you pleaſe, put it into a glaſſe veſſel, which you muſt preſently hermetically cloſe. Then ſet it in digeſtion in a temperate *Balneo*, the ſpace of two months, and it will be turned into a fibrous fleſh.

If any Artiſt pleaſe to exalt it to a higher perfection, according to the Rules of

of Art, he may find out, how great a nouriſher and reſtorative Wheat is, and what an excellent Medicine it may make.

Note that there muſt be no other moiſture put into the glaſſe beſides what is in the bread it ſelf.

CHAP.

## CHAP. IV.

1. *The way to raise a dead Bird to life.* 2. *Of generating many Serpents of one,* &c. 3. *To purifie and refine Sugar.* 4. *To make a Vegetable grow and become more glorious then any of its species.* 5. *To make a Sallet grow in two or three hours.* 6. *To make the Idea of any plant appear in a glass, as if the very plant it self were there.* 7. *To make Firre-trees appeare in Turpentine.* 8. *To make Harts-horne appeare in a Glass.* 9. *To make Golden Mountains to appear in a glass.* 10. *To make the world appeare in a Glass.* 11. *To make four Elements appeare in a Glass* 12. *To make a perpetual Motion in a Glass.* 13. *To make a Luminous water that shall give light by night.* 14. *Of a room that shall seem on fire, if you enter with a Candle.* 15. *To make a powder that by spitting upon it shall be inflamed.* 16. *To make a Loadstone draw a Naile out of a post.*

*The way to raise a dead bird to life, and for the generating many Serpents of one, both which are performed by putrefaction.*

1. A Bird is restored to life thus, *viz.* Take a Bird, put it alive into a gourd

gourd glass, and seal it up hermetically, burn it to ashes in the third degree of fire, then putrifie it in horse dung into a mucilaginous flegm, and so by a continued digestion that flegm must be brought to a further maturity ( being taken out, and put into an oval vessel of a just bigness to hold it ) by an exact digestion, and will so become a renewed bird : which saith *Paracelsus* is one of the greatest wonders in Nature, and shews the great vertue of putrefaction.

2. Cut a Serpent into small pieces, which put into a gourd glass which you must Hermetically seal up, then putrifie them in horse dung, and the whole Serpent will become living again in the glass, in the form either of worms or spawne of fishes ; Now if these worms be in a fitting manner brought out of putrefaction, and nourished ; many hundred Serpents will be bred out of one Serpent, whereof every one will be as big as the first. And as it is said of the Serpernts so also many other living creatures may be raised, and restored again.

*To purifie and refine Sugar.*

4. Make a strong Lixivium of Calx vive, wherein dissolve as much course Sugar as the

the Lixivium will beare, then put in the white of Eggs ( or 2. to every part of the Liquor ) being beaten into an oil ; ſtir them well together, and let them boyl a little, and there will ariſe a ſcum which muſt be taken off as long as any will ariſe, then poure all the Liquor through a great Wollen cloth bag, and ſo the feces will remain behind in the bag, then boyl the Liquor again ſo long till ſome drops of it being put upon a cold plate, will, when they be cold, be congealed as hard as ſalt. Then pour out the Liquor into pots, or moulds made for that purpoſe, having a hole in the narrower end thereof, which muſt be ſtopped for one night after, and after that night be opened, and there will a moiſt ſubſtance drop forth which is called Moloſſes, or Treakle ; then with potters clay cover the ends of the pot, and as that clay ſinketh down by reaſon of the ſinking of the Sugar, fill them up with more clay, repeating the doing thereof til the Sugar ſhrink no more. Then take it out till it be hard, and dryed, then bind it up in papers.

*To make a vegetable grow and become more glorious then any of its ſpecies.*

4. To reduce any vegetable into its three

three first principles, and then joyn them together again being well purified, & put the same into a rich earth, and you shall have it produce a vegetable far more glorious then any of its species.

Note how to make such an essence; look into the first book, and there you shall see the process thereof.

*To make a Plant grow in two or three houres.*

5. Take the ashes of Mosse, moisten them with the juice of an old dungil being first pressed forth, and streined, then dry them a little, and moisten them as before, do this four or five times, put this mixture being neither very dry, nor very moist, into some earthen, or metalline vessell; and in it set the seeds of Lettice, Purslain or Parsly (becaus they will grow sooner then other Plants) being first impregnated with the essence of a vegetable of its own species, (the process whereof you shall find Book 1. page 32, 33.) till they begin to sprout forth, then I say, put them in the said earth with that end upwards which sprouts forth: Then put the vessel into a gentle heat, and when it begins to dry, moisten it with some of the said juyce of dung.

Thou

Thou maieſt by this meanes have a Sallet grow whileſt ſupper is making ready.

*To make the Idea of any Plant appear in a glaſs, as if the very plant it ſelf were there.*

6. The proceſs of this thou maiſt ſee, pag. 32. and therefore I need not here again repeat it, only remember that if you put the flame of a candle to the bottom of the glaſs where the eſſence is, by which it may be made hot; you will ſee that thin ſubſtance which is like impalpable aſhes or ſalt ſend forth from the bottom of the glaſs the manifeſt forme of a vegetable, vegetating and growing by little and little, and putting on ſo fully the forme of ſtalkes, leaves and flowers in ſuch perfect and natural wiſe in apparent ſhew, that any one would believe verily the ſame to be naturally corporal, when as in truth it is the ſpiritual Idea, endued with a ſpiritual eſſence: which ſerveth for no other purpoſe, but to be matched with its fitting earth, that ſo it may take unto it ſelf a more ſolid body. This ſhadowed figure aſſoon as the veſſel is taken from the fire, returnes to its aſhes again and vaniſheth away, becoming a Chaos, and confuſed matter.

To

*To make Firre-trees appear in Turpentine.*

7. Take as much Turpentine as you pleaſe, put it into a Retort, diſtil it by degrees; when all is diſtilled off, keep the Retort ſtill in a reaſonable heat, that what humidity is ſtil remaining may be evaporated, and it become dry: Then take this off from the fire and hold your hand to the bottom of the Retort, and the Turpentine that is dried (which is called Colophonia) will crack aſunder in ſeveral places, and in thoſe crackes or chaps you ſhall ſee the perfect effigies or Firre-trees which will there continue many months.

*To make Harts-horn ſeemingly to grow in a glaſs.*

8. Take Harts-horn broken into ſmall pieces, and put them into a glaſs Retort to be diſtilled, and you ſhall ſee the glaſs to be ſeemingly full of horns, which will continue there ſo long till the volatile ſalt come over.

*To make golden mountains as it were appeare in a glaſs.*

9. Take of Adders eggs half a pound,

put them into a glass Retort, distil them by degrees; when all is dry, you shall see the feces at the bottom turgid and puffed up, and seem to be as it were golden mountains, being very glorious to behold.

*To make the representation of the whole World in a Glass.*

10. Take of the purest salt Nitre as much as you please, of Tin half so much, mix them together, and calcine them Hermetically, then put them into a Retort, to which annex a glass receiver, and lute them well together; let there be leaves of gold put into the bottom thereof, then put fire to the Retort, until vapours arise that will cleave to the gold: augment the fire till no more fumes ascend, then take away the Receiver, and close it Hermetically, and make a lamp fire under it, and you will see presented in it the Sun, Moon, Stars, Fountains, Flowers, Trees, fruits, and indeed even all things, which is a glorious sight to behold.

*To make four Elements appear in a glass.*

11. Take of the subtle powder of Jet an ounce

ounce and half, of the oil of Tartar made *per Deliquium* (in which there is not one drop of water besides what the Tartar it self contracted) two ounces, which you must colour with a light green with Vardegrease, of the purest Spirit of Wine tinged with a light blew with Indico, two ounces of the best rectified Spirit of Turpentine coloured with a light red, with Madder two ounces. Put all these into a glass, and shake them together, and you shall see the Jet which is heavy and black fall to the bottom, and represent the earth; next, the Oil of Tartar made green, representing the element of water, falls: upon that swims the blew spirit of Wine which will not mix with the oil of Tartar; and represents the element of air: uppermost wil swim the subtle red oil of Turpentine which represents the element of fire.

It is strange to see how after shaking all these together they will be distinctly separated the one from the other. If it be well done, as it is easie enough to do, it is a most glorious sight.

*To make a perpetual motion in a glass.*

12. Take seven ounces of Quicksilver, as much Tin, grinde them well together with fourteen ounces of Sublimate dissol-

ved in a cellar upon a Marble the ſpace of four days, and it will become like oil Olive, which diſtil in ſand, and there will ſublime a dry ſubſtance; then put the water which diſtills off back upon the earth, in the bottome of the Still and diſſolve what you can; filter it, and diſtil it again, and this do foure or five times, and then that earth will be ſo ſubtle, that being put into a vial, the ſubtle atomes thereof will move up and down for ever.

Note that the vial or glaſs muſt be cloſe ſtopt, and kept in a dry place.

*To make a Luminous Water that ſhall give light by night.*

13. Take the tailes of Glo-wormes, put them into a glaſs ſtil, and diſtil them in *Balneo*, pour the ſaid water upon more freſh tailes of Glo-wormes, do this four or five times, and thou ſhalt have a moſt Luminous Water, by which thou maiſt ſee to read in the dark night.

Some ſay this Water may be made of the skins of Herrings; and for ought I know it may be probable enough: for I have heard that a ſhole of Herrings comming by a ſhip in the night have given a great light to all the ſhip.

It

It were worth the while to know the true reason why Glo-wormes, and Herrings and some other such like things should be luminous in the night.

*To make a vapour in a chamber, that he that enters into it with a candle shall thinke the room to be on fire.*

14. Dissolve Camphire in rectified *Aqua vitæ*, and evaporate them in a very close chamber where no air can get in, and he that first enters the chamber with a lighted candle, will be much astonished; for the chamber will seem to be full of fire, very subtle, but it will be of little continuance.

You must note that it is the combustible vapour, with which the chamber is filled, that takes flame from the candle.

Divers such like experiments as this may be done, by putting such a combustible vapour into a box, or cubboard or such like, which will assoon as any one shall open them having a candle in his hand, take fire, and burne.

*To make a powder that by spitting upon shall be inflamed.*

15. Take a Load-stone, powder it, and

put it into a ſtrong calcining pot, cover it all over with a powder made of Calx vive, and Colophonia, of each a like quantity, put alſo ſome of this powder der under it; when the pot is ful, cover it, and lute the cloſures with potters earth, put them into a furnace, and there let them boyl, then take them out and put them into another pot, and ſet them in the furnace again, and this doe till they become a very white and dry Calx. Take of this Calx one part, of ſalt Nitre being very well purified four parts, and as much Camphire, Sulphur vivum, the oil of Turpentine, and Tartar; grind all theſe to a ſubtle powder and ſearſe them, and put them into a glaſs veſſel, then put as much Spirit of wine well rectified as will cover them two fingers breadth, then cloſe them up and ſet the veſſel in horſedung three months, and in that time they will all become an uniforme paſte: evaporate all the humidity, untill the whole maſſe become a very dry ſtone: then take it out and powder it, and keep it very dry.

If you take a little of this powder and ſpit upon it, or pour ſome water upon it, it will take fire preſently, ſo that thou maiſt light a match, or any ſuch thing by it.

To

*To fortifie a Load-ſtone that it ſhall be able to draw a naile out of a piece of wood.*

16. Take a Load-ſtone, and heat it very hot in coales, but ſo that it be not fired, then preſently quench it in the Oil of *Crocus Martis* made of the beſt ſteel, that it may inbibe as much as it can.

Thou ſhalt by this means make the Load-ſtone ſo very ſtrong and powerful, that thou maiſt pull out nailes out of a piece of wood with it, and do ſuch wonderful things with it that the common Loadſtone can never do.

Now the reaſon of this ( as *Paracelſus* ſaith ) is becauſe the Spirit of Iron is the life of the Load-ſtone, and this may be extracted from, or increaſed in the Load-ſtone.

## CHAP. V.

1. *To make Quick silver Malleable in seven houres.* 2. *To reduce glass into its first principles,* viz *sand and salt.* 2. *To write or engrave upon an egge, or pebble, with wax.* 4. *To make Pearle.* 5. *Make* Arabian *perfume.* 6. *To make strange Oyles and Liquors.* 7. *To make Steel grow like a Tree.* 8. *To melt any Mettel in the hand without burning of it.* 9. *Secret observations.* 10. *To extract a white Milkie substance from the raies of the Moon.*

*To make Quick silver Malleable in seven houres.*

1. TAke of the best lead, and melt it, and poure it into a hole, and when it is almost congealed make a hole in it, and presently fill up the hole with quick-silver, and it will presently be congelated into a friable substance; then beat it into a powder, and put it again into a hole of fresh melted lead as before; do this, three or four times, then boyl it being all in a piece in Linseed oil the space of six houres; then take it out and it will become malleable.

Note

Note that after this, it may by being melted over the fire be reduced into quick-silver again.

A thin plate of the said Mercury laid upon an inveterate Ulcer takes away the malignity of it in a great measure, and renders it more cureable then before.

A plate of the said Mercury laid upon tumours would be a great deal better repercussive then plates of lead, which Chirurgeons use in such cases.

The powder of the friable substance of Mercury before it be boyled in the oil is very good to be strewed upon old ulcers, for it doth much correct the virulency of them.

*To reduce glass into its first principles,* viz. *sand and salt.*

2. Take bits or powder of Glass as much as you please, as much of the salt which Glass men use in the making of Glass: melt these together in a strong fire: Then dissolve all the melted mass in warm water, then pour off the water and you shall see no Glass, but only sand in the bottom, which sand was that which was in the glass before.

This

This censures the vulgar opinion, *viz.* that the fusion of Glass is the last fusion, and beyond all reduction.

*To write or engrave upon an egge, or pebble, with wax or grease.*

3. Make what letters or figures you please with wax, or grease, upon an egge or pebble, put them into the strongest Spirit of Vinegar, and there let them lye two or three dayes, and you shall see every place about the lettets or figures eaten or consumed away with the said Spirit, but the place where the wax or grease was, not at all touched: the reason whereof is because that the Spirit would not operate upon the said oleaginous matter.

*To make artificial Pearles, as glorious as any oriental.*

4. Dissolve mother of Pearle in Spirit of vinegar, then precipitate it with Oil of Sulphur *per Campanam* (and not with Oil of Tartar, for that takes away the splendour of it) which addes a lustre to it: when it is thus precipitated, dry it, and mix it with whites of eggs, and of this mass you may make Pearles of what bigness or fashion you please: before they be

be dryed you may make holes through them, and when they be dryed they will not at all or very hardly be discerned from true, and natural Pearles.

*To make a Mineral perfume.*

5. Dissolve Antimony, or Sulphur in the Liquor or Oil of flints or pebbles, or Chrystals, of sand, coagulate the solution into a red mass, pour thereon the spirit of urine and digest them till the spirit be tinged; then poure it off, and pour more on, till all the tincture be extracted, put all the tinctures together, and evaporate the Spirit of urine in *Balneo*, and there will remain a blood-red Liquor at the bottom, upon which pour Spirit of wine, and you shall extract a purer tincture, which smellethlike garlick; digest it three or four weeks, and it will smell like balme; digest it longer, and it will smel like Musk or Ambergryse.

Besides the smell that it hath, it is an excellent Sudorifick, and cures all diseases that require sweat, as the plague, putrid feavers, Lues venerea, and such like.

*The*

*The Oil or Liquor of ſand, flints, pebbles, or Chryſtalls, for the aforeſaid preparation, is thus made.*

6. Take of the beſt ſalt of Tartat being very well, by two or three diſſolutions and coagulatious purified, and powdered in a hot mortar, one part, of flints, pebbles or cryſtals being powdered, or ſmal ſand well waſhed, the fourth part, mingle them well together; put as much of this compoſition as will fill an eggeſhel into a Crucible ſet in the earthen Furnace, ( expreſſed page 83. ( and made red hot, and preſently there will come over a thick, and white ſpirit, this doe till you have enough, then take out of the Crucible whileſt it is growing hot, and that which is in it is like tranſparent glaſs, which keep from the aire.

The Spirit may be rectified by ſand in a glaſs Retort.

The Spirit is of excellent uſe in the gout, ſtone, ptiſick, and indeed in all obſtructions, provoketh ſweat, and urine, and cleanſeth the ſtomack, and by conſequence effectual in moſt diſeaſes.

It being applyed externally cleareth the skin, and makes it look very faire.

Take that which remaines at the bottome

tome in the crucible, and beat it to powder, and lay it in a moist place, and so it dissolveth into a thick fat Oil: and this is that which is called the Oil of sand, of flints, pebles or chrystals.

This oil is of wonderful use in medicine, as also in the preparation of all sorts of Mineralls.

This oil being taken inwardly in some appropriated Liquor, dissolves tartarous coagulations in the body, and so opens all obstructions.

It precipitates metals and makes the calx thereof more weighty then oil of Tartar doth.

It is of a golden nature: it extracts colours from all metals, is fixed in all fires, maketh fine Crystals, and Borax, and maturifieth imperfect metals into gold.

If you put it into water, there will precipitate a most fine white earth, of which you may make as clear vessels as are China-dishes.

Note that all sand, flints, and pebbles, even the whitest, have in them a golden sulphur, or tincture, and if a prepared lead be for a time digested in this oil, it wil seem as it were gilded, because of the gold that will hang upon it, which may be washed away in water. Gold also is found in sand and flints, &c. and if you put gold into this oil, it will become more ponderous thereby.

To

*To make Steele grow in a glass like a tree.*

7. Dissolve Steele in a rectified Spirit of salt, so shall you have a green and sweet solution, which smels like brimstone; filter it, and abstract all the moisture in sand with a gentle heat, and there will distil over a Liquor as sweet as rain-water; for Steel by reason of its dryness detaines the corosiveness of the Spirit of Salt, which remaineth in the bottome like a blood red masse, which is as hot on the tongue as fire; dissolve this red masse, in oil of flints, or of sand, and you shall see it grow up in two or three houres like a tree with a stem and branches; prove this tree at the test, and it yeeldeth good gold, which this tree hath drawn from the aforesaid oil of sand, or flints, which hath a golden sulphur in it.

*To melt any metall in ones hand without burning of the hand.*

8. Take a little calcining pot in your hand, make in it a lane or course of the powder of any metal, then upon it lay a lane of Sulphur, Salt-peter and Saw-dust, of

of each a like quantity, mixed together, put a coal of fire to it, and forthwith the metal will be melted into a mass.

*An observation upon the beams of the Sun and heat of the fire, how they adde weight to Minerals and Metalline bodies.*

1. Take any Mineral Liquor and set it in an open vessel in the sun for a space, and it will be augmented in quantity, and weight. But some will say that this proceedeth from the air: to the which I answer and demand, whether the air had not this impregnation from the sun, and what the air hath in it self that proceedeth not from the sun and stars.

2. Put this liquor in a cold cellar, or in a moist air, and you shall find that it increaseth not in weight, as it doth in the sun, or in the fire (which hath in this respect some analogie with the sun) I do not say but haply it might attract some little moisture which is soon exhaled by any small heat.

3. Dissolve any sulphurous and imperfect metall as Iron, Copper, or Zinke, in *Aqua fortis*, or any other acid spirit, then abstract the Spirit from it, make it glowing hot, yet not too hot, that the Spirit may only vapour away, then weigh this metalline

metalline Calx, and set it in a crucible over the fire, but melt it not, only let it darkly glow; let it stand so three or four weeks, then take it off, and weigh it again, and you shall find it heavier then before.

4. Set any sulphurous metal, as Iron, or Copper, with sixteen or eighten parts of Lead on a test made with ashes of wood or bones in a probatory furnace: first weigh the test, copper and lead before you put them into the furnace; let the iron or copper fly away with the lead, yet not with too strong a heat, then take the test out, and weigh it, and you shall find it (though the metals are gone) when it is cold to be heavier then it was when it was put into the furnace with the metals. The question is now whence this heaviness of all the aforesaid Minerals and metals proceed, if that the heat of the sun and fire through the help of the Minerals and metals be not fixed into a palpable Mineral, and Metalline body.

5. Set a test with lead, or copper in the sun, and with a concave glass unite the beames of the sun, and let them fall on the center of the metall, hold the concave glass in your hand, and let your test never be cold, and this will be as well done in the sun, as in the fire. But this concave

concave must be two foot in Diameter, and not too hollow or deep, but about the eighteenth or twentieth part of the circle, that it may the better cast its beams forth, and it must be very well polished.

6. Calcine Antimony with a burning glass, and you shall see it smoak, and fume, and be made dryer then before, yet weigh it and it will be heavier then before.

I shall take in, for the confirmation of all this, a relation of Sir *Kenelme Digby* concerning the precipitating of the sun beams. I remember (saith he) a rare experiment that a Nobleman of much sincerity, and a singular friend of mine, told me he had seen, which was, that by means of glasses made in a very particular manner, and artificially placed one by another, he had seen the sun beames gathered together, and precipitated down into a browniſh, or purpliſh red powder. There (saith he) could be no fallacy in this operation. For nothing whatsoever, was in the glass, when they were placed, and disposed for this intent; and it must be in the hot time of the year; else the effect would not follow. And of this magistery he could gather some dayes neer two ounces in a day, and it was of a strong volatile vertue, and would impress its

ſpiritual quality into gold it ſelf (the heavieſt and moſt fixed body we converſe withal) in a very ſhort time.

I leave it now to the reader to judge whether the beams of the ſun, and heat of the fire adde weight to Minerals, and Metals.

*To extract a white Milkie ſubſtance from the raies of the Moon.*

Take a concave glaſs and hold it againſt the Moon when ſhe is at the full in a cleare evening, and let the raies thereof being united fall upon a ſponge, and the ſponge wil be ful of a cold Milkie ſubſtance, which you may preſs out with your hand, and gather more. *De-La-Broſſe* is of opinion that this ſubſtance is of the ſubſtance of the Moon: but I cannot aſſent to him in that, only this I ſay, if this experiment were well proſecuted, it might be the key to no ſmall ſecrets.

CHAP.

## CHAP. VI.

1. *To condense aire in summer.* 2. *How to fix two volatile salts.* 3. *Of a Rosie Crucian Medicine, and its use and vertues.* 4. *Another.* 5. *Of a Cordial Tincture, and its vertues.* 6. *Another of excellent vertue, and its use.* 7. *To reduce distilled Turpentine into its body again, and of its use, and vertues.* 8. *To make the distilled oyle out of any herbe or flower, or seed in an instant without a Furnace.* 9. *To know what Metal there is in any Ore.* 10. *A pretty observation upon the Melting of Copper and Tin together.* 11. *A remarable observation upon the melting salt Armoniack, and* Calx vive *together.* 12. *A cheap powder like unto* aurum fulminans. 13. *To make an Antimonial cup, and to cast divers figures of Antimony.*

*To condense the aire in the heat of summer and in the heat of the day, into water.*

1. FILL an earthen vessel unglazed, made pointed downward, and fill it with snow-water (which must be kept all the year) in which is dissolved as much Nitre as the water would dissolve: Let

the veſſel be cloſe ſtopt. Hold this veſſel againſt the ſun, and the air will be ſo condenſed by the coldneſs of the veſſel that it will drop down by the ſides thereof.

*How two ſorts of volatile Salts will be fixed by joyning them together.*

2. Take a ſtrong Lixivium made of unſlaked Lime, and evaporate it, and whereas you would expect to find a ſalt at the bottome, there is none; for all the ſalt in the Lixivium is vapoured away, and the more the Liquor is evaporated, the weaker the Lixivium becomes, which is contrary to other Lixiviums: Alſo if you take ſpirit of Vinegar, and evaporate it, you ſhall find no ſalt at the bottome. Now if you take the clear Lixivium of Lime, and ſpirit of Vinegar, of each a like quantity, and mix them together, and evaporate the humidity thereof, you ſhall find a good quantity of ſalt at the bottom, which taſtes partly hot, and partly acid.

This ſalt being ſet in a cold cellar on a marble ſtone, and diſſolved into an oil, is as good as any *Lac virginis*, to clear and ſmooth the face, and dry up any hot puſtles in the skin, as alſo againſt the Itch, and old Ulcers to dry them up.

To

*To make an Unguent, that a few grains thereof being applied outwardly, will cauſe vomiting or looſeneſs, as you pleaſe.*

3. Take *Lapis infernalis*, mix therewith of diſtilled oyl of Tobacco as much as will make an Ointment: Keep it in a dry place.

If you would provoke vomiting, anoint the pit of the ſtomach with five or ſix graines thereof, and the party will preſently vomit, and as much, as with taking of a vomit.

If you would provoke to looſeneſs anoint about the navel therewith, and the patient will preſently fall into a looſeneſs.

Note that you muſt give the patient ſome warm ſuppings all the time this medicine is working.

Note alſo, and that eſpecially, that you let not the ointment lye ſo long as to cauterize the part to which it is applyed.

*To make a medicine that half a graine thereof being taken every morning will keep the body ſoluble.*

4. Take of the diſtilled oil of Tobacco, of which let the eſſential ſalt of Tobacco

imbibe as much as it can Then with this compoſition make ſome Lozenges by adding ſuch things as are fitting for ſuch a forme of medicine: Note that you put but ſuch a quantity of this oily ſalt as half a grain only may be in one Lozenge.

One of theſe Lozenges being taken every morning, or every other morning, keepeth the body ſoluble, and is good for them as are apt to be very coſtive in their bodies.

Note that you may put ſome aromatical ingredient into the Lozenges that may qualifie the offenſive odour of the oil, if there ſhall be any.

*To make a Cordial, ſtomachical, and purgative tincture.*

5. Make a tincture of *Hiera picra* with Spirit of wine well rectified, and aromatized with Cinnamon or Cloves.

Two or three ſpoonfuls of this tincture being taken in a morning twice in a week, wonderfully helps thoſe that have weak and foul ſtomacks; it openeth obſtructions, and purgeth viſcoſities of the ſtomach and bowells, cureth all inveterate headach, killed wormes, and indeed leaveth no impurities in the body, and is very cordial; for it exceedingly helps them

that

that are troubled with faintings. There is nothing offenſive in this medicine but the bitterneſs thereof, which the other extraordinary vertues will more then ballance.

*Another.*

6. Diſſolve Scammony in Spirit of Wine, evaporate the one moity, then precipitate it by putting Roſe-water to it: and it will become moſt white; for the black and fetid matter will lye on the top of the precipitated matter which you muſt waſh away with Roſe-water. Then take that white gum being very well waſhed, and dry it; if you pleaſe you may powder it, and ſo uſe it; for indeed it hath neither ſmell nor taſt, and purgeth without any offence, and may be given to children or to any that diſtaſt phyſick, in their milk or broth, without any diſcerning of it; and indeed it doth purge without any manner of gripings. I was wont to make it up into pills with oil of Cinamon or Cloves which gave it a gallant ſmel, and of which I gave a ſcruple which wrought moderately and without any manner of gripings; then diſſolve it again in Spirit of wine being aromatized with what ſpices you pleaſe, and this keep.

This tincture is so pleasant, so gentle, so noble a purgative that there is scarce the like in the world; for it purgeth without any offence, is taken without any nauseating, and purgeth all manner of humours, especially choler, and melancholy, and is very Cordial.

It may be given to those that abhor any medicine, as to children, or those that are of a nauseous stomach.

The dose is from half a spoonful to two or three.

Note it must be taken of it self; for if it be put into any other Liquor, the Scammony will precipitate and fall to the bottome.

After this manner you may prepare Jollap by extracting the gum therefore, and then dissolving it in Spirit of wine.

By this meanes Jollap would not be so offensive to the stomach, as usually it is; for it is the gum that is purgative, and the earthliest that is so nauseous.

Jollap being thus prepared is a most excellent medicine against all hydropick diseases; for it purgeth water away without any nauseousness or griping at all.

*To reduce distilled Turpentine into its body againe.*

7. Take the oil of Turpentine, and the Colophonia thereof ( which is that substance which remaines in the bottome after distillation ) which you must beat to powder. Mix these together and digest them, and you shall have a Turpentine of the same consistency as before, but of a very subtle nature.

Pills made of this Turpentine, are of excellent use in obstructions of the breast, kidneys and the like.

*To make the distilled Oil out of any hearb, seed or flower in an instant without any furnace.*

8. You must have a long pipe made of tin, which must have a bowle in the middle with a hole in it as big as you can put your finger into it ; by which you must put your matter that you would have the Oil of. Set this matter on fire with a candle or coal of fire, then put one end of the pipe into a bason of fair water, and blow at the other end, and the smoak will come into the water; and there will an oil swim upon the water, which you may separate with a tunnel.

To

*To prove what kind of metall there is in any Ore, although you have but a very few grains thereof, so that as you cannot make proof thereof the ordinary way with lead.*

9. Take two or foure graines ( if you have no greater quantity ) of any Ore that you have, put to it half an ounce of Veniceglass, and melt them together in a crucible, ( the crucible being covered ) and according to the tincture that the glass receiveth from the Ore, so may you judge what kinde of metal there is in the Ore; for if it be a copper Ore, then the glass will be tinged with a sea-green colour. If copper and iron, a glass-green; if iron, a dark yellow; if tin, a pale yellow; if silver, a whitish yellow; if gold, a fine skie colour; if gold and silver together, a Smaragdine colour; if gold, silver, copper, and iron together, an amethyst colour.

*A pretty observation upon the melting of Copper and Tin together.*

10. First make two bullets of red copper of the same magnitude, make also two bullets of the purest tin in the same mould, as the others were made: weigh all four bullets, and observe the weight well:

well: then melt the copper bullets first, upon them being melted put the two tin bullets, and melt them together, but have a care that the tin fume not away. Then cast this molten mixture in the same moulds as before, and it will scarce make three bullets, but yet they weigh as heavy as they did before they were melted together.

I suppose the copper condenseth the body of the tin, which before was very porous, which condensation rather addes then diminisheth the weight thereof.

*A remarkable observation upon the melting of Salt Armoniack, and Calx vive together.*

11. Take Salt armoniack, and Calx vive, of each a like quantity, mix, and melt them together. Note that Calx of it self will not melt in less then eight houres with the strongest fire that can be made; but being mixed with this salt melts in half an houre, and less, like a metal, with an indifferent fire.

This mixture being thus melted becomes a hard stone, out of which you may strike fire as out of a flint, which if you dissolve again in water, you shall have the Salt armoniack in the same quantity as before, but fixed.

Note

Note that hard things have their congelation from Salt armoniack, as hornes, bones and such like; for little fixed salt can be exttacted from them, only volatile and armoniack.

An ounce of any of these volatile Salts, (as of hornes, bones, amber and such like) reduced into an acid Liquor by distillation, condenseth, and indurateth a pound of Oily matter.

*An easie and cheap powder like unto* aurum fulminans.

12. Take of salt Tartar one part, Saltpeter three parts, Sulphur a third part, grind these well together, and dry them. A few graines of this powder being fired will give as great a clap as a musket when it is discharged.

*To make an Antimonial cup, and to cast divers figures of Antimony.*

13. Take the best crude antimony very well powdered, Nitre, of each a pound, of crude Tartar finely powdered two pound, mix them well together, and put them into a crucible, cover the crucible, and melt them, and the regulus will fall to the bottome, and be like a melted metal,

tal, then pour it forth into a braſs mortar, being firſt ſmeared over with Oil.

Or,

Take two parts of powdered Antimony, and four parts of powder of crude Tartar; melt theſe as aforeſaid.

This regulus you may (when you have made enough of it) melt again and caſt it into what moulds you pleaſe; you may either make cups, or what pictures you pleaſe, and of what figures you pleaſe. You may caſt it into formes of ſhillings or half-crownes, either of which if you put it into two or three ounces of wine in an earthen glazed veſſel, or glaſs, and infuſe in a moderate heat all night, you may have a Liquor in the morning which will cauſe vomit: of which the doſe is from two drams to two ounces and half.

Note that in the Wine you may put a little Cinamon to correct and give a more grateful reliſh to it.

It is the cuſtome to fill the Antimonial cup with Wine, and to put as much Wine round about betwixt that and the little earthen cup where it ſtands, and ſo infuſe it all night, and then drink up all that Wine: but I fear, that ſo much Wine will be too much as being three or four ounces when as we ſeldom exceed the quantity of two ounces of the infuſion of Antimony.

Theſe

These cups or pictures will last for ever, and be as effectual after a thousand times infusion as at first: and if they be broken at any time, (as easily they may, being as brittle as glass) they may be cast again into what formes you please.

Note that he that casts them must be skilful in making his spawde, as also in scouring of them, and making them bright afterwards: for if they be carefully handled, they will look even as bright as silver.

*The* Rosie Crucians *give this Rule for the Gout: To be taken in this order.*

*The Pultasse.*

1. TAke a Manchet about three ounces, the crum only, thin cut; let it be boyled in Milk till it grow to a Pulp. Add in the end a drachm and an half of the powder of red Roses, of Saffron ten grains, of oyl of Roses an ounce; let it be spread upon a linnen cloth, and applyed luke-warm, and continued for three hours space.

The

*The Bath or Fomentation.*

2. Take of Sage-leaves half a handful, of the root of Hemlock ſliced ſix drachms, of Briony roots half an ounce, of the leaves of red Roſes two pugils; let them be boyled in a pottle of water, wherein Steel hath been quenced, till the Liquor come to a quart; after the ſtraining put in half an handful of Bay ſalt: Let it be uſed with ſcarlet Cloth or ſcarlet Wool dipped in the Liquor hot, and ſo renewed ſeven times, all in the ſpace of a quarter of an hour, or little more.

*The Plaiſter.*

3. Take *Emplaiſtrum Diacalciteos* as much as is ſufficient for the part you mean to cover; let it be diſſolved with Oyle of Roſes in ſuch a conſiſtence as will ſtick, and ſpread upon a piece of Holland, and applied.

CHAP.

## CHAP. VII.

1. *Of a water to cause hair fallen to grow again* 2. *A water to cause hair taken off never to grow again.* 3. *How to make another.* 4. *How to take away spots in the face.* 5. *A water against scabs.* 6. *To preserve the sight.* 7. *Another water.* 8. *How to restore the sight of an old man.* 9. *How to cure the Gout.* 10. *To cure the Web and spots in the eyes* 11. *How to cure Tetters, Fistulaes, Cankers, &c.* 12. *How to cure the redness of the face, and beautifie the skin.* 13. *Another.* 14. *Another of the same vertue.*

### *A water to cause Hair faln to grow again.*

1. TAke Mountain-Hyssop, Mountain-Calamint, leaves of Southernwood, of each two handfuls, Canary Wine, Urine, Honey, Milk, of each two pound, Mustard seed half a pound, bruise what is to be bruised, macerate them three dayes, then distil them in *Balneo.*

A

*A water to cauſe hair taken of never to grow again.*

Take ſeeds of Henbane bruiſed two pound, lay it a while in ſome moiſt place, then add great Stonecrop half a pound, diſtil it according to Art.

*Another.*

Take blood of Frogs, *Terræ Sigillatæ*, Sumach, Roſes, Sorrel, Houſleek, what is ſufficient; macerate them together twenty four hours, then diſtil them in *Balneo*.

*A water to take away ſpots in the Face.*

4. Take Aſſes milk four pound, White-wine one pound, the inſide of two new Loaves, twelve Eggs with the ſhels, Sugar-candy three drachms; mix them well together and diſtil them.

*A water againſt Scabs.*

5. Take Sorrel water two pound, juice of Plantain, Roſe-water, of each four ounces, juice of Lemons two ounces, Lytharge ſix ounces, Ceruſe Sublimate, of

each half an ounce, Sulphure vive three drachms; bruise them that are to be bruised; then infuse them 24 houres, and after distil them according to Art.

*A water to preserve the sight.*

6. Take Fennel, Vervain, Eye-bright, Endive, Betonie, Red Roses, Venus Hair, of each three handfuls. Bruise the hearbs and macerate them 24 hours in white wine, (as much as is sufficient) then distil them in a limbeck in *Balneo*.

*Another.*

7. Take Fennel, Celandine, Sage, Rosemary, Vervain, Rue, of each equal parts. Prepare as it before.

*A water to restore the sight decayed.*

8. Take Fennel, Celandine, Vervaine, Rue, Leaves of Enula, Fullers Teesel, Milfoile, of each one handful; Camphire half a drachm, Bruise them and distil them in an Alembick.

*A water against the Gout.*

9. Take Licorice half a pound, Aniseeds 1. pound,

1. pound, Cinamon, 3 ounces, Galingale, Ginger, Roots of Iroes, Enula Campana, Seeds of Fennel, Caraway, Amomum, Ammi, Piony, Basil, Savory, Marjoram, of each one ounce, Juniper Berries 2. ounces, Ground Ivy half a handful, Long Pepper, Calamus, Spikenard, Mace, of each 3. drachms, Valerian 1 drachm, Roots of Angelica half an ounce, Cyprus 4. ounces, Lignum Aloes half an ounce, Sugar 4. ounces, Maliga Wine, or strong Ale 32 pound, Prepare and distil them according to Art.

This water taken inwardly strengthens cold and weak stomachs, and breaks the Stone.

Outwardly applyed it easeth the Gout, enlargeth sinews that are shrunk, & is good against all aches and passions proceeding from melancholly and cold.

*A water for the Web and spots in the Eyes.*

10. Take Rue, Plantaine, Red roses, Red Poppies, Vervaine, Celandine leaves, of each 1. ounce Red rose water 1. pound and half, Tutia prepared 1. drachm, Aloes Hepatick an ounce and a half, Cloves 1. ounce, Powder, prepare and distil them according to Art. Drop the water into the Eyes morning and evening.

*A water for Tetters, Fistulas, Cankers, &c.*

11. Take strong white Wine Vinegar 8 pound, Wood Ashes 1. pound, infuse them 3 dayes natural, and stir them twice a day, then put thereto unslaked lime 1. pound, let it stand other three dayes, and stir it as before; when it is well setled, Filtre off the clear Lee, and put thereto Sal Gemme, Salt Alkali, *Salis Vitæ*, Salt Armoniac, Salt of Tartar, of each one dram. Calx of Eggeshels, and Calx *vive*, of each 1 drachm; grind all these together, and temper them with the said Lee; put them into a glass lembick and distil them in *Balneo*; give it the first 24 houres no more heat then will make it, and keep it warm: after that distil it off according to Art.

*A water against redness of the Face, and to beautifie the skin.*

12. Take Wild Purslaine, Mallows, Nightshade, Plantain with the seeds, of each three handfuls. The Whites of 12 Egges, Limons number 12. Roch Allum, 4. ounces; prepare and distil them acording to Art.

*Another*

*Another.*

13. Take Calx of Eggeſhels, White Coral pulverized, of each 2. ounces, Salt calcinated, and Borax, of each 6. ounces, Gum Tragagant 5. ounces, Roots of white Lillies, number 6. White ſope 8. pound, Styrax, Calamita, Belzoin, of each 4. ounces. Mix and diſtil them by Alembick.

*Another of the ſame vertue.*

14. Take Wine Vinegar half a pound, Lytharge of gold one ounce and a half, Ceruſe one ounce, Sal Gem ſix drachms, Roch Alum, half an ounce, Borax, Sulphure *vive*, Salt Nitre, of each three drachms, Camphire half a drachm, prepare and diſtil them according to Art.

## CHAP. VIII.

1. *How to cure inordinate Flux of Teares.* 2. *Or thus.* 3. *How to cure red eyes.* 4. *How to clenſe and dry a ſharp ulcer.* 5. *How to make white teeth.* 6 *To take away the marks of the ſmall pox.* 7. *To Cicatrize Ulcers.* 8. *Another thus.* 9. *To cure Ulcers.* 10. *Of hollow Ulcers and their cure.* 11. *Of a Cicatrizing water.* 12. *Of curing wounds.* 13. *Another water.* 14. *To make teeth white.* 15. *Of the Collick, how to cure it.* 16. *To cure a cold ſtomach.* 17. *Of Sage water.* 18. *Of Lavender water compounded, and its vertues and uſe.* 19. *A pectoral water.* 20. *Another.* 21. Aqua Splenetica *& its vertues.* 22. Aqua Febrifuga, *and its vertues.* 23. Aqua Damaſcena, Odorifera, *and its vertues.* 24. Aqua Hyſterica, *and its vertues.* 25. Aqua Nephritica. 26. Aqua Apertiva, *and their vertues how to uſe them.*

*A water againſt the inordinate Flux of Teares.*

1. Take ripe Strawberries as many as you pleaſe, ſet them to digeſt in Horſe dung, fifteen dayes, then diſtil them in *Balneo.*

*Or*

*Or thus.*

2. Take Flowers of the white Thorn, leaves or tops of the Willow, Eye-bright, of each what sufficeth, distil them as before.

*A water against redness of the Eyes.*

3. Take juice of Celandine, Rue, Vervaine, Fennel, of each three ounces, tops and leaves of Roses, of each what sufficeth, sugar candy three ounces, of the best Tutia, Sanguis Daconis, of each four ounces. Bruise them that are to be bruised, and distil them according to Art.

*A water to clense and dry a sharp Ulcer.*

4. Take Crude Allum two ounces, white of Egges, number fifteen, Juice of Purslaine, Plantaine, Nightshade, Nicotian, Houseleek, Water of Meadsweet, Trinity grass, Roses, of each four ounces. Labour them wel together and draw off the Water by an Alembick of glass in *Balneo.*

*A water to make Teeth white.*

5. Take Allum six ounces, Common

ſalt three ounces, Myrrhe, Maſtick, Cloves, of each three drachms. Mix bruiſe and diſtil them according to Art.

*A water to take away the marks of the Small Pox.*

6. Take Maſtick, Myrrhe, Aloes Hepatick, Nard, Sanguis Draconis, Olibanum, Opopanax, Bdelium, Carpobalſamum, Saffron, Gum Arabick, Liquid Storax, of each two drachms and a handful. Beat what is to be beaten, then adde thereto of clear Turpentine equal weight. diſtil them according to Art.

*A water to Cicatrize Ulcers.*

7. Take red Wine two pound, Plantainewater half a pound, Roſewater four ounces, Juice of Plantaine, Vervaine, Shepheards Purſe, Knotgraſs, Centaury the leſſe, Comfry the greater and leſſer, of each two ounces. Crude Allum one pound, Cypreſs Nuts three ounces, Pomgranate flowers half an ounce, Pomgranate pils three ounces, Gals half an ounce, Bark of the Oak, Sumach, of each five drachms, Turpentine, three ounces, Crude Honey half a pound, Maſtick, Olibanum, of each ten drachms, Sar-

Sarcocol two onnces, Burnt Vitriol, Burnt lead, of each one drachm; Bole Armoniack three ounces, Cassia lignea, half an ounce, Round Birtwort three ounces. Powder what is to be powdred, then mix and distil them.

*Another.*

8. Take Mastick, Myrrhe, Olibanum, Sarcocol, Mummie, of each three drams. Frankincense one ounce, Nutmegs, Cinamon. Cloves, Gubebs, of each two drams. Cyprus Nuts half an ounce. Flowers, Barkes of Pomgranates, of each one drachm. Bole Armoniack one ounce; Sanguis Draconis half an ounces, Red Roses three drachms, Roch Allum one pound, Vitriol 7. drachms, Clarified Honey one ounce, *Aqua vitæ* a pound and half, White Wine one pound, Juice of Plantaine, Nightshade, Comfry of the greater and lesser, of each four ounces, Water wherein Iron hath been quenched four pound; Powder what is to be powdred; and infuse them all night in *Aqua vitæ*, in the moruing draw forth the water by Alembick.

*A water for Ulcers.*

9. Take White Wine four pound, Plantain

tain water two pound, Allum half a pound, White Copperas five ounces, Crude Honey one pound, Licorice Raſped one pound, Bole Armoniack five ounces, Camphire an ounce and half, Mercury ſublimated two drachms, Bruiſe what is to be bruiſed; and diſtil them by Alembick.

*A water for hallow Ulcers.*

10. Take Fountaine water, Red Wine, of each two pound and a half, Red Roſes, four ounces, Flowers, Rindes, of Pomgranates, of each two ounces and a half, Sumach two ounces; Sage a handful, Comfery the greater and leſſer of each half a handful, Sarcocoll three ounces, Maſtick two ounces, Olibanum one ounce, Honey one pound, water of Turpentine a pound and a half, brniſe what is to be bruiſed, and diſtil them through a lembick of glaſs with a gentle fire.

*A Cicatrizing Water.*

11. Take water wherein Iron hath been quenched four pound. *Aqua Balſami veri* four pound. Turpentine a pound and half, Crude Honey one pound, Allum ten ounces, white Copperas five ounces, Bole Armoniack ſeven ounces, Mercury ſublimated

mated half a drachm, leaves of Plantain, Comfery the greater, middle and leſſer, Teaſil, Knotgraſs, St. Johns Wort, of each a handful and a half, Frankincenſe two ounces, Olibanum, White Sanders, of each half an ounce, Red Roſes, a handful and a half, Caſſia Lignea, Cinamon, of each three drachms for the firſt diſtillation; then take Turpentine one pound, Maſtick three drachms, pure Rozen ſix ounces, Cinamons Cloves; of each two drachms; Pomgranate rinds half an ounce, Cyprus Nuts one ounce and a half, White Copperaſs two ounces, Allum three ounces, Olibanum four ounces, *Sanguis draconis* an ounce and a half, *Aqua Balſam. veri* one pound, for the ſecond diſtillation: Afterwards,

Take Flowers of St. Johns Wort, Sage, Roſemary, *Carduus Benedictus*, Centaury, of each one ounce, Maſtick, Red Sanders, of each three drachms, Wood of Aloes, two ſcruples, Cubebs one drachm, *Aqua vitæ* half a pound, Burnt Allum, white Tartar, of each an ounce and a half, Myrrhe half an ounce, Earthwormes in powder one drachm, the middle Bark of the Oak ſix ounces, *Caſſia lignea* three drachms, White Copperas one ounce, Rindes of Pomgranates one drachm, Guajacum four ounces, Carpobalſamum, Xylobalſamum, of each 1 dram, Myrtles, Mummie, of each

two

two drachms, Borax half an ounce, Cloves two drachms, Tormentil, Gentian, Round Birt-wort, of each two drachms and a half, This is for the last distillation, afterwards adde Burds Allum half an ounce, White Copperas two drachms, Mastick one ounce in fine powder, and then keep it for use.

*A water for hollow Wounds.*

12. Take fountain water, Red Wine, of each two ounces and an half, Red Roses, four ounces, Pomgranate flowers, Pomgranate rindes, of each two ounces and a half, Sumach two ounces, Sage one handful, both the Comfries, of each a handful, Allum half a pound, Sarcocol three ounces, Mastick two ounces, Olibanum one ounce, Honey one pound, water of Turpentine a pound and a half. Prepare the ingredients according to Art, and then distil them all togethers in a glass lembick with a gentle fire.

*A water for Wounds and Ulcers.*

13. Take Calx *vive* extinct in fountain water eight pound, Plantain water four ounces, Rosewater two pound. Heat all these together; afterward let them stand and clear, pour forth all the clear to the lembick

lembick, and put to it Honey two pound, Alium an ounce, Borax, Maſtick, of each three ounces, Olibanum four ounces, the middle Bark of the Oak dryed, three ounces, powder what is to be powdred, and diſtil them according to Art.

*A water to make the Teeth white.*

14. Take the firſt diſtilled water of Honey which is white, one pound, Allum half a pound, Salt Nitre, white Salt, of each one ounce, Water of Lentisk leaves one pound, Maſtick two ounces, White Vinegar, White Wine, of each two ounces. Mix and diſtil them according to Art, and reſerve the water.

*A water againſt the Cholick.*

15. Take Muſcadel, or Malmſey four pound, Nutmegs, Galls, of each one drachm, Cinamon, Cloves, Grains, of each two drachms. Powder the ingredients groſſely, and infuſe them in the wine 24. houres, then with a ſoft fire draw off the water according to Art.

*A water for a cold Stomach.*

16. Take Citron and Orange pils dryed, of

of each two ounces, Rosemary, Mints, of each one handful. Cinamon, Cloves, Cubebs, Cardamums, Nutmegs, Ginger, of each a drachm and a half, Sage, Pennyroyal, Thyme, of each one handful, Caraway seeds, Aniseeds, of each four drachms. Bruise what is to be bruised, and infuse them all the space of 24. houres in Canary wine four pints, then distil them in *Balneo* according to Art.

### *Water of Sage Compound.*

17. Take Sage, Marjorum, Thyme, Lavender, Epithymum, Betony, of each one ounce, Cinamon half an ounce, Ireos Roots of Cyprus, Calamus Aromaticus, of each one ounce, Storax, Benjamin, of each a drachm and a half, infuse them four dayes in four pound of spirit of Wine; then distil them in *Balneo*.

### *Lavender water Compound.*

18. Take flowers of Lavender, Lilly of the valley, of each 24. handfuls, Piony, Tillia, Flowers of Rosemary Sage, of each half a handful, Cinamon, Ginger, Cloves, Cubebs, Galingale, Calamus Aromaticus, Mace, Mesſelto of the Oak, of each a drachm and a half, Piony roots one ounce and a half

half, of the best Wine what sufficeth, infuse them in the Wine two dayes, then distil them in *Balneo Mariæ.*

This water is good against the Falling sickness, Convulsion fits, and the infirmities of the brain.

*A Pectoral water.*

19. Take the Liver of a Calf, the Lungs of a Fox, of each number 1. Liverwort, Longwort, Sage, Rue, Hyssop, of each one handful, Roots of Enula; Gladiol, of each half an ounce, Seeds of Anise; Caraway, Fennel, of each half an ounce, Flowers of Borage and Bugloss, of each two drachms, infuse them the space of 24. houres, in rich old Wine what sufficeth, water of Scabius, Carduus Benedictus of each four ounces, Hyssop two ounces; then distill it in *Balneo Mariæ.*

*Another.*

20. Take leaves of Scabius, Veronica, of each two handfuls, Venus Hair, Sage, Hyssop, Horehound, Liverwort, Licorice, of each one handful, Flowers of Borage, Bugloss, Violets, of each half a handful, Roots of Enula Campana, Licorice, Flowers of Ireos, of each half an ounce, Aniseeds, Fennel-

Fennelseeds, of each one drachm, choyse Cinamon, oriental Saffron, of each half a dram, let them be bruised and cut, be digested in water of Scabius, Veronica, of each one pound, water of Hysop half a pound, white Wine three pound, let them digested two days, be distilled in *Balneo Mariæ*; adde Suggarcandy what sufficeth.

This water openeth the obstructions of the Liver and Lungs, and strengtheneth them.

*Aqua Splenetica.*

21. Take roots of Fern two ounces, roots of Parsley, Polypody, of each an once and a half, roots of Round Birtwort, Lovage, Calamus Aromaticus, Acorus of the water, of each one ounce, chosen Rubarb; barks of Tamarisk, Copperas, Ash, of each half an ounce, Lovage, Seeds of Caraway, Cummin, Anise, of each two drachms, Scolopendria, tops of Wormwood, Fumiterre, Dodder, leaves of Agrimony, Ceterach, of each a handful and a half: Rich Wine eight pound; let them be digested two dayes, and then distil them in *Balneo Mariæ*.

This water strengtheneth the spleen, openeth and provoketh Urine.

*Aqua*

*Aqua Febrifuga.*

22. Take roots of Vipers grass, Cinquefoil, Tormentil, Dictamum, of each six drachms, Seeds of Citron excorticated, Carduus Benedictus, *Carduus Mariæ*, Sorrel, of each half an ounce, of all the Sanders, of each one drachm, of the Cordial flowers, of each one handful, Goats Rue one handful, Hartshorn rasped half an ounce, pour upon them bruised water of Tormentil, Cichorie, *Carduus Benedictus*, *Carduus Mariæ*, Wild Poppy, of each what sufficeth; let them be macerated three dayes in a glass, close shut, afterward adde Citrons bruised number six, Juice of Endive, *Carduus Benedictus*, Plantain, of each one pound, Borage, Scordium, of each half a pound; let them be distilled in *Balneo Mariæ*.

This water is convenient in Feavers, especially malignant Feavers: because it driveth away the malignity, and resisteth putrefaction.

*Aqua Damascena Odorifera.*

23. Take Ireos Flowers, Cloves, Cubebs, Cinamon, Graines of Paradise, Calamus Aromaticus, of each one ounce,

Marjoram, Thyme, Bayleaves, Rosemary Flowers, Red Roses, of each a handful. Lavender flowers three drachms, of the best Wine three measures; let them be macerated and distilled: to the distilled liquor add Musk half a scruple, Civet six grains.

This water heateth, dryeth, cutteth, discusseth, and chiefly strengtheneth the Heart and head.

*Aqua Hysterica.*

24. Take roots of Dictamnum, seeds of Daucus, of each one ounce; Cinamon, *Cassia lignea*, Balm, of each two scruples, Oriental Saffron one scruple, New Castoreum one scruple and a half; of all these mixt make a powder, to which let be poured water of Rue two pound and a half: let them stand in infusion four dayes, and then distil them in *Balneo Mariæ*.

*Aqua Nephritica.*

25. Take roots of Enula Campana, Cammock, Pimpernel, Radish of each one ounce, Parsley, Lovage, of each seven drachms; leaves of Lovage, Parsley, of each one handful, Saxifrage *cum toto* two ounces, Flowers of Broom, Balm, Rosemary, of each half a handful; Elder one handful, Berries of Juniper, Myrtle, Alcakengie,

Alcakengie, Aniseeds, of each two ounces, cut them and infuse them the space of eight dayes in twelve pound of the best white Wine, then let them be distilled.

This water openeth and provoketh Urine: the dose is one spoonful.

### *Aqua Apertiva.*

26. Take roots of Eringo, Vipers grasse, Fern, the greater Centaury, of each half an ounce; roots of Fennel, Barks of Copparis, Tamarisk, Ash, of each three drachms, Barks of Citrons two drachms and a half; Seeds of *Carduus Benedictus*, Cichorie, of each half an ounce, seeds of Endive, Cresses, Citrons, Scariol, of each two drachms, Polytricon, Adianthum, Ceterach, Dodder, Scolopendria, Betony, Endive, of each a handful and a half. Tops of Thyme, Epithymum, Hops, Flowers of St. Johns wort, Broome, Borage, Balm, of each one handful, small Raisins, one ounce: Cinamon one drachm and a half. *Stec. Dialac.* half a drachm. *Carduus Benedictus*, Water of Hops, Scolopendria, Pauls Betony, of each one pound, Rhenish Wine two pound and a half; let them stand two daies in a warm place in a vessel close stopped: afterward distil them in *Balneo*.

This water openeth the obstructions of the whole body, but especially of the liver, spleen, and Mesentery.

## CHAP. IX.

1. *How to make the Golden tree of Philosophers.* 2. *To make the Tree of the Sun.* 3. *To make Gold grow in the Earth.* 4. *Of the Golden Marcasite,* 5. *Of preparing of it.* 6. *Of the vertues of prepared Gold.* 7. *Of prepared Silver.* 8. *Of* Beata's *Medicine,* 9. Beata's *green Oil of silver.* 10. *To make oil of silver.* 11. *To make a liquor of silver, that it shall make the glass wherein it is so exceeding cold, that no man is able for the coldness thereof to hold it in his hand any long time.* 12. *How to make silver as white as snow.* 13. *Of Silver Trees.* 14. *Of preparing Philosophers gold and silver.* 15. *The Process of the Terrestial* Haly Celi. 16. *The Process of the Pantarva.* 17. *The Process of the Rosie Crucian Medicines, and of their dissolving gold* 18. *The Process of the Panarea, and Hermes Medicines.*

*To make gold grow in a glass like a Tree which is called the golden Tree of the Philosophers.*

1. TAke of Oil of Sand as much as you please, pour upon it the same quantity

quantity of Oil of Tartar *per deliquium*, ſhake them well together that they be incorporated and become as one Liquor of a thin conſiſtence, then is your Menſtruum or Liquor prepared. Then diſſovle gold in *Aqua regia*, and evaporate the Menſtruum and dry the Calx in the fire, but make it not too hot, for it will thereby loſe its growing quality; then take it out and break it into little bits, not into powder, put thoſe bits into the aforeſaid Liquor (that they may lye a fingers breadth the one from the other) in a very clear glaſs. Keep the Liquor from the air, and you ſhall ſee that thoſe bits of the calx will preſently begin to grow; firſt they will ſwel, then they will put forth one or two ſtems, then divers branches and twigs ſo exactly, as that you cannot chuſe but exceedingly wonder. This growing is reall, and not imaginary only. Note that the glaſs muſt ſtand ſtill, and not be moved.

### *The Tree of the Sun.*

2. Calcine fine gold in *Aqua regis*, that it become a calx, which put into a a gourd glaſs, and pour upon it good and freſh *Aqua regia*, and the water of gradation, ſo that they cover the calx four fingers

breadth; this Menſtruum abſtract in the third degree of fire until no more will aſcend. This diſtilled water pour on it again and abſtract it as before, and this do ſo often till you ſee the gold riſe in the glaſs, and grow in the forme of a Tree having many bowes and leaves.

*To make Gold grow and be increaſed in the earth.*

3. Take leaves of gold, and bury them in the earth which looks towards the Eaſt, and let it be often ſoiled with mans urine, and doves dung, and you ſhall ſee that in a ſhort time they will be increaſed.

The reaſon of this growth I conceive may be the golds attracting that univerſal vapour and ſperme that comes from the center through the earth (as hath been ſpoken in the anotomy of gold) and by the heat of putrefaction of the dung purifying and aſſimilating it to it ſelf.

*A remarkable obſervation upon a golden Marcaſite.*

4. There is found a certain ſtone in *Bononia*, which ſome call a golden Marcaſite, ſome a ſolarie Magnes, that receives light from the ſun in the day time, and gives

gives it forth in the dark. About this there hath been much reasoning amongst Philosophers, as whether light be really a body, or any kinde of substance, or any accident only, and whether this stone had any gold in it or no, and what it did consist of. He that first discovered it, thought that he had found a thing that would transmute metals into gold, (by which it appears that there seemed to be something of gold in it or something more glorious then gold) but his hopes were frustrated by a fruitless labour, notwithstanding which I conceive there might be some immature or crude gold in it; for crude gold is a subject (being there is some life in it) that is most fit to receive the influences of the sun according to the unanimous consent of all Philosophers, and therefore is by them not only called Solary, but Sol (*i.*) the sun it self.

5. It is prepared for the receiving of light thus, it is calcined two wayes, first it is brought into a most subtle powder with a very strong fire in a crucible; secondly, being thus brought into a powder, is made up into cakes as big as a doller, or a piece of eight, either with a common water alone, or with the white of an egge; put those cakes being dryed by themselves into a Winde Furnace *S S S*, with coales,

and calcine them in a moſt ſtrong fire for the ſpace of foure or five houres. When the furnace is cold, take them out, and if they be not ſufficiently calcined the firſt time, (which is known by their giving but little light,) then reiterate the calcination after the ſame manner as before, which is ſometimes to be done thrice. That is the beſt which is made with the choiſeſt ſtones that are clean, pure, and diaphanous, and gives the beſt light. With this being powderedyou may make the formes of divers animals of what ſhapes you pleaſe, which you muſt keep in boxes, and they will receive light from the ſun in the day time, give light in the night, or in a darke place, which light will vaniſh by degrees.

*The vertues of the aforeſaid preparations of gold, and their vertues and uſe.*

6. With the aforeſaid preparations the Ancients did not only preſerve the health and ſtrength of their bodies, but alſo prolong their lives to a very old age, and not that only, but cured thorowly the Epilepſie, Apoplexie, Elephantiaſis, Leproſy, Melancholy, Madneſs, the Quartan, the Gout, Dropſie, Pluriſy, all manner of Feavers, the Jaundiſe, *Lues venerea*, the

Wolfe,

Wolfe, Cancer, *Noli me tangere*, Asthma, Consumption, the Stone, stopping of Urine, inward Impostumes, and such like diseases, which most men account incurable. For there is such a potent fire lying in prepared gold, which doth not only reasume deadly humours, but also renews the very marrow of the bones, and raiseth up the whole body of man being halfe dead.

They that use any of these preparations for any of the foregoing diseases, must betake themselves to their bed for the space of two or three houres, and expect sweating to ensue; for indeed it will send forth sweat plentifully, and with ease, and leave no impurity or superfluity in the whole body. Note that they must take it for ten dayes together in appropriated Liquors.

Let young men that expect long life, take any of the aforesaid preparations once in a month, and in the morning; but they must abstain from meat and drink, till the evening of the same day; for in that time that matter will be digested into the radical humour; whereby the strength of the body is wonderfully increased, beauty doth flourish most wonderfully, and continues till extream old age.

Let

Let old men take it twice in a moneth, for by this meanes will their old age be fresh till the appointed time of death.

Let yonng women and maids take it once in a moneth after their menstrua, for by this meanes they will look fresh and beautiful.

Let women that are in travel take it, and it will help and strengthen them to bring forth without much pain, notwithstanding many difficulties.

Let it be given to women that have past the years of their menstrua once or twice in a month, and it will preserve them very fresh, and many times cause their menstrua to returne, and make them capable, again of bearing children.

It cures the plague, and expells the matter of a carbuncle by sweat most potently.

When I say that this, or it will doe thus or thus, I mean any one of the for enamed preparations; *viz.* *Aurum potabile*, Oiles, or Tincture of gold.

*The preparations of silver in general.*

7. All the several preparations of gold may, except that of *Aurum fulminans*, be applyed to silver, of which being thus prepared the vertues are inferiour to those of gold,

gold, yet comes neerer to them then those of any other matter whatsoever, or howsoever prepared.

Note that silver hath some peculiar preparations which neither gold nor any other metalls are capable of.

### Beata's *Gift.*

8 Take fine Silver, and dissolve it in twice so much rectified spirit of Nitre, then abstract half of the said spirit in sand; let it stand a day or two in a cold place, and much of the Silver will shoot into Crystals, and in oft doing most of it.

These Crystals are very bitter, yet may be made into pills, and taken inwardly from three grains to twelve; they purge very securely and gently, and colour the lips, tongue, and mouth black. If in this dissolution of Silver, before it be brought to Crystals, half so much Mercury be dissolved, and both shoot together into Crystals, you shall have a stone not much unlike to Allum. This purgeth sooner, and better, and is not so bitter; it coloureth the nails, hair, skin, if it be dissolved in rain-water, with a lovely brown, red, or black, according as you put more or lesse thereof.

Take

Take of the aforesaid Crystals of silver, mix with them a like quantity of pure Saltpeter well powdered, then put this mixture into the distilling vessel, at the bottome of which must be powred coals to the thickness of two fingers breadth, then make a strong fire, that the vessel and coals be red hot; put in a drachm of the aforesaid mixture, and it will presently sublime in a silver fume into the recipient, which being setled, put in more, and so do till you have enough. Take out the flowers, and digest them in the best alcholizated spirit of Wine, that thereby the tincture may be extracted, which will be green.

### Beata's *green Oyle of Silver.*

9. Take of the abovesaid Crystals of silver one part, of spirit of Salt armoniack two or three parts, digest them together in a glasse with a long neck, well stopt, twelve or fourteen dayes, so will the spirit of Salt armoniack be coloured with a very specious blew colour; pour it off, and filter it, then put it into a small Retort, and draw off most of the spirit of Armoniack, and there will remain in the bottome a grass-green Liquor. Then draw off all the spirit, and there will remain in the

the bottome a Salt, which may be purified with ſpirit of Wine, or be put into a Retort, and then there will diſtil off a ſubtle Spirit, and a ſharp Oil.

This green Liquor is of great uſe for the gilding of all things preſently.

If you take common rain-water diſtilled, and diſſolve and digeſt the aforeſaid Cryſtals of ſilver for a few dayes, you ſhall after the appearance of divers colours find an eſſence at the bottome, not ſo bitter as the former, but ſweet, and in this Liquor may all metals in a gentle heat by long digeſtion be maturated, and made fit for medicine; but note that they muſt firſt be reduced into ſalts, for then they are no more dead bodies, but by this preparation have obtained a new life, and are the metals of Philoſophers.

*To make Oyle of Silver* per deliquium.

10. Take of the aforeſaid Salts, or Cryſtals of ſilver, and reverberate them in a very gentle fire, then put them into a Cellar on a Marble ſtone, and they will in two moneths time be turned into a Liquor.

*To make a Liquor of Silver, that shall make the glasse wherein it is so exceeding cold, that no man is able for the coldness thereof to hold it in his hand any long time.*

11. Take the aforesaid salt of Silver, pour upon it the spirit of salt Armoniack, and dissolve it throughly, and it will do as aboveſaid.

With a glasse, being full of this Liquor, you may condense the air into water in the heat of the summer, as also freeze water.

*To make Silver as white as snow.*

12. Take of the calx of Silver made by the dissolution of it in *Aqua fortis*, dulcifie it, and boyl it in a Lixivium made of Sope-ashes, and it will be as white as any snow.

*To make the Silver-tree of the Philosophers.*

13. Take four ounces of *aqua fortis*, in which dissolve an ounce of fine Silver then take two ounces of *aqua fortis*, in which is dissolved half an ounce of *argent vive*; mix these two Liquors together in a clear glasse with a pint of pure water,

ter, ſtop the glaſſe very cloſe, and you ſhall ſee, day after day, a tree to grow by little and little, which is wonderful pleaſant to behold.

*To preſerve Philoſophers Gold and Silver.*

14. I have ſet down ſeveral vulgar preparations of Gold and Silver, and of almoſt all things elſe, I ſhall now crave leave to give an account of ſome Philoſophical preparations of the Philoſophers Gold and Silver. For indeed the Art of preparing of them is the true Alchymie, in compariſon of which all the Chymical diſcoveries are but Abortives, and found out by accident, *viz.* by endeavouring after this. I would not have the world believe, that I pretend to the underſtanding of them, yet I would have them know, that I am not incredulous as touching the poſſibility of that great philoſophical work, which many have ſo much laboured after, and many have found. To me there is nothing in the world ſeems more poſſible, and whoſoever ſhall without prejudice read over my *Harmony of the World*, ſhall almoſt, whether he will or no (unleſs he reſolves not to believe any thing though never ſo credible) be convinced of the poſſibility of it. What unworthi-

neſs

neſs God ſaw in Gold more then in other things, that he ſhould deny the ſeed of multiplication (which is the perfection of the creatures) to it, and give it to all things beſides, ſeems to me to be a queſtion as hard to be reſolved, yea, and harder then the finding out the Elixar it ſelf, in the diſcovering of which the greateſt difficulty is, not to be convinced of the eaſineſs thereof. If the preparations were difficult, many more would find it out then do (ſaith *Sandivogius*) for they caſt themſelves upon moſt difficult operations, and are very ſubtle in difficult diſcoveries, which the Philoſophers never dreamed of. Nay, ſaith the aforeſaid Author, if *Hermes* himſelf were now living, together with the ſubtle-witted *Geber*, and moſt profound *Raimund Lullie*, they would be accounted by our Chymiſts not for Philoſophers, but rather for learners. They were ignorant of thoſe ſo many diſtillations, ſo many circulations, ſo many calcinations, and ſo many other innumerable operations of Artiſts now adayes uſed, which indeed men of this age did find out and invented out of their book; Yet there is one thing wanting to us which they did, *viz.* to know how to make the Philoſophers ſtone, or phyſical tincture, the proceſſes of which,

which, according to some Philosophers, are these.

*The Process of the terrestrial Hali Cœli.*

15. Take the mineral *Electrum*, being immature and made very subtle, put it into its own sphere, that the impurities and superfluities may be washed away, then purge it as much as possibly you can with *Stibium*, after the Alchymistical way, lest by its impurity thou suffer prejudice; then resolve it in the stomack of an Estridge, which is brought forth in the earth, and through the sharpness of the Eagle is confortated in its vertue.

Now when the *Electrum* is consumed, and hath after its resolution received the colour of the Marigold, do not forget to reduce it into a spiritual transparent essence, which is like to true Amber; then add half so much as the *Electrum* did weigh before its preparation of the extended Eagle, and oftentimes abstract from it the stomach of the Estridge, and by this means the *Electrum* will be made more spiritual. Now when the stomack of the Estridge is wearied with labour, it will be necessary to refresh it, and alwayes to abstract it. Lastly, when it hath again lost its sharpness, add the tartarizated quint-

essence, yet so, that it be spoiled of its redness the height of four fingers, and that passe over with it. This do so often till it be of it self white, and when it is enough, and thou seest that sign, sublime it; so will the *Electrum* be converted into the whiteness of an exalted Eagle, and with a little more labour be transmuted into deep redness, and then it is fit for medicine.

*The process of the Pantarva; and Projection according to the Rosie Crucians.*

16. Take of our Earth through eleven degrees eleven grains; of our Gold, and not of the vulgar, one grain; of our Lune, not of the vulgar, two grains; but be thou admonished that thou take not the Gold and Silver of the vulgar, for they are dead, but take ours which are living, then put them into our fire, and there will thence be made a dry Liquor: First the Earth will be resolved into water, which is called the Mercury of Philosophers, and in that water it will resolve the bodies of the Sun and Moon, and consume them, that there remain but the tenth part with one part, and this will be the *Humidum Radicale Metallicum.* Then take the water of the sale Nitre of our earth, in

in which there is a living ſtream if thou diggeſt the pit knee deep, take therefore the water of it, but take it clear, and ſet over it that *Humidum Radicale*, and put it over the fire of putrefaction and generation, but not ſuch as was that in the firſt operation. Govern all things with a great deal of diſcretion, until there appear colours like to the tail of a Peacock; govern it by digeſting of it, and be not weary, till theſe colours ceaſe, and there appear throughout the whole a green colour, and ſo of the reſt; and when thou ſhalt ſee in the bottome aſhes of a fiery colour, and the water almoſt red, open the veſſel, dip in a feather, and ſmear over ſome iron with it; if it tinge, have in readineſs that water which is the Menſtruum of the World, (out of the ſphere of the Moon ſo often rectified, until it can calcine Gold) put in ſo much of that water as was the cold air which went in, boyl it again with the former fire until it tinge again.

*The* Roſie Crucian *univerſal Medicine, and a way how to diſſolve Metals.*

17. Take the matter, and grinde it with a phyſical contrition, as diligently as may be, then ſet it upon the fire, and let

let the proportion of fire be known, *viz.* that it only ſtir up the matter, and in a ſhort time, that fire, without any other laying on of hands, will accompliſh the whole work, becauſe it will putrifie, corrupt, generate, and perfect, and make to appear the three principal colours, black, white, and red: And by the means of our fire, the medicine will be multiplied, if it be joyned with the crude matter, not only in quantity, but alſo in vertue. Withall they might therefore ſearch out this fire (which is mineral, equal, continual, vapours not away, except it be too much ſtirred up, partakes of Sulphur, is taken from elſewhere then from the matter; pulleth down all things, diſſolveth, congealeth, and calcines, and is artificial to find out, and that by a compendious and near way, without any coſt, at leaſt very ſmall, is not tranſmuted with the matter, becauſe it is not of the matter) and thou ſhalt attain thy wiſh, becauſe it doth the whole work, and is the key of the Philoſophers, which they never revealed.

*The proceſs of the Panarea and* Hermes *Medicines, and the Art of projection of the Elixer.*

18. True without all falſity, certain and

and most true; that which is inferiour is as that which is superiour, and that which is superiour is as that which is inferiour; read my *Harmony of the World*, for the accomplishing of the miracles of one thing. And as all things were from one, by the mediation of one, so all things have proceeded from this one thing by adaptation. The Father therefore is the Sun, and the Mother thereof the Moon; the Wind carried it in its belly, the Nurse thereof is the Earth.

The Father of all the perfection of the whole World is this: the vertue thereof is entire, if it be turned into earth: Thou shalt separate the earth from the fire, the subtle from the thick, sweetly, with a great deal of judgement. It ascends from the earth up to heaven, and again descends down to the earth, and receives the powers of superiours and inferiours. So thou hast the glory of the whole world; therefore let all obscurity fly from thee: This is the strong fortitude of the whole fortitude, because it shall overcome every thing that is subtle, and penetrate every solid thing, as the world is created: Hence shall wonderful adaptations be, whereof this is the manner, wherefore I am called *Hermes Trismegistus*, having three parts of the philosophy of the whole world. It is

compleat, what I have ſpoken of the operation of the Sun.

Theſe Medicines are good againſt all Diſeaſes.

Now if you do know the firſt Matter, you have diſcovered the Sanctuary of Nature, there is nothing between you and theſe Treaſures, the Mountain of Diamonds, the Youth and his Medicines, and all the powers of *Aſtromancy* and *Geomancy* are at your command; but you muſt open the door, if your deſire lead you on to the practice. Conſider well with your ſelf what manner of man you are, and what it is you would do; for it is no ſmall matter you have reſolved, to be a *Co-operator* with the *Spirit* of the *living God*, and to miniſter to him in his *work of Generation*: Have a care therefore that you do not hinder his work; for if your heat exceeds the *natural proportion*, you have ſtirred the *wrath* of the *moiſt Natures*, and they will ſtand up againſt the *Central fire*, and the *Central fire* againſt *them*, and there will be a terrible *diviſion* in the *Chaos*: but the ſweet Spirit of Peace, the true eternal Quinteſſence, will depart from the Elements, leaving both them and you to confuſion; neither will he apply himſelf to the matter, as long as it is in your violent deſtroying hands: take heed therefore, leaſt

least you turn partner with the *Serpent*; for it is the Devils design from the beginning of the world, to set Nature at variance with her self, that he may totally corrupt and destroy her; *Natu augeas Fatum*, do not further his designs; many men will laugh at this; but on my word, I speak nothing but what I have known by very good experience, therefore believe me, for my own part, it was ever my desire to bury these secrets in silence, or to print them out in shadows, but I have spoken thus clearly and openly out of the affection I bear to some, who have deserved much more at my hands: True it is, I intended sometimes to expose a greater work to the world, which I promised in my *Temple of Wisdome*; but I have been since acquainted with that world, and I found it base and unworthy. I fear not Man, and his noise is nothing to me; I seek not his applause, and so I end the fift Book.

June y.e 4.th 1745 Tuesday
Sealed to them

June y.e 10.th 1745
Rep — t —

June y.e 13.th 1745
White Hart —

July y.e 4.th 1744
Jer. Sims.

Thos. Cooke Octo. y.e 3.rd
1745.

Had this Book away
from Dropshort —
4, April the 14.th 1763,
a clear Serene very
Drying Day. —

# THE Rosie Crosse UNCOVERED,

AND

## The Places, Temples, holy Houses, Castles, and invisible Mountains of the Brethren discovered and communicated to the World, for the full satisfaction of Philosophers, Alchymists, Astromancers, Geomancers, Physitians and Astronomers.

Whereunto is added,

A Bar to stop *Thomas Street* from his impudent Attempts, and mad clambering up to Astronomy; to which is demonstrated, that his *Tabula Corolina* is all false, and that he belyes his Authors, notwithstanding he was nine years studing his own admired Experience.

By *John Heydon* Gent. φιλόνομος, A Servant of God, and a Secretary of Nature.

*LONDON*,
Printed by *T. M.* 1662.

"Veritas et Lux"

11/1/1909

Khoorsheed Yazdra

To my much honoured Friends, *Thomas Temple* of *Bourton* upon the Water in the County of *Glocester* Esquire, Page to Prince *Rupert*, and Gentleman of the Kings Privie Chamber.

AND

*Christopher Rodd* of *Hereford* Esq; and in *Cliffords-Inn*, one of the Attourneys of the Kings Bench.

All Celestial and terrestrial Happiness be wished.

*Gentlemen*,

AS toyish Ayres please trivial Ears, so they kisse the fancy and betray it; but behold without flattery or expectation of gain, I give you an unheard of

of piece of *Rosie Crucian Philosophy* and *Physick*; I do not cry Hail first, and after crucifie; I present it to you, because *you are two guards of safety*; and if you except it not, I shall not therefore be angry, but question my self for this presumption, to come so plain before *Wisdome* and *Vertue*; you gave me the first encouragement, and my *Philosophy* returnes to you for Patronage; I know your *Abilities* to discern, and *Knowledge* to defend; you have *Art* and *Candour*, let the *one judge*, let the *other excuse*.

*June* 9. 1662. *Your most humble Servant*

JOHN HEYDON.

An

# An Apologue for an Epilogue.

I *Shall here tell you what* Rosie Crucians *are, and that* Moses *was their Father, and he was* Θεῦ παῖς; *some say they were of the order of* Elias, *some say the Disciples of* Ezekiel; *others define them to be* Ὑπάρχους τῦ παντηγέμονος, ὥσπερ μεγάλε βασιλέως ὀφθαλμὸς καὶ ὦτα, ἀφορῶσας πάντα καὶ ἀκούσας; i. e. *The Officers of the* Generalissimo *of the world, that are as the eyes and ears of the great King, seeing and hearing all things; they are Seraphically illuminated, as* Moses *was, according to this order of the* Elements, *Earth refin'd to Water, Water to Air, Air to Fire; so of a man to be one of the* Heroes, *of a* Heroes *a* Dæmon, *or good* Genius, *of a* Genius *a partaker of Divine things, and a companion of the holy company of unbodied Soules and immortal Angels, and according to their* vehicles, *a versatile life, turning themselves,* Proteus-*like, into any shape.*

*But there is yet Arguments to procure Mr.* Walfoord, *and* T. Williams, Rosie Crucians *by election, and that is the miracles that*

*that were done by them, in my sight; for it should seem* Rosie Crucians *were not only initiated into the Mosaical Theory, but have arrived also to the power of working miracles, as* Moses, Elias, Ezekiel, *and the succeeding Prophets did, as being transported where they please, as* Habakkuk *was from* Jewry *to* Babylon, *or as* Philip, *after he had baptized the* Eunuch, *to* Azotus, *and one of these went from me to a friend of mine in* Devonshire, *and came and brought me an answer to* London *the same day, which is four dayes journey; they taught me excellent predictions of Astrology, and Earthquakes; they slack the Plague in Cities; they silence the violent Winds and tempests; they calm the rage of the Sea and Rivers; they walk in the Air, they frustrate the malicious aspects of Witches; they cure all Diseases; I desired one of these to tell me whether my Complexion were capable of the society of my good* Genius? *When I see you again, said he, I will tell you, which is, (when he pleases to come to me, for I know not where to go to him) When I saw him, then he said, Ye should pray to God; for a good and holy man can offer no greater nor more acceptable sacrifice to God, then the oblation of himself, his soul.*

*He said also, that the good* Genii *are as the benigne eyes of God, running to and fro in the world, with love and pitty beholding the innocent endeavours of harmless and single-hearted men,*

men; ever ready to do them good, and to help them; and at his going away he bid me beware of my seeming friends, who would do me all the hurt they could, and cause the Governours of the Nations to be angry with me, and set bounds to my liberty: which truly happened to me, as they did indeed: Many things more he told me before we parted, but I shall not name them here.

For this Rosie Crucian Physick or Medicines, I happily and unexpectedly light upon in Arabia, which will prove a restauration of health to all that are afflicted with that sickness, which we ordinarily call natural, and all other Diseases, as the Gout, Dropsie, Leprosie and Falling-sickness; and these men may be said to have no small insight in the body, and that Walfoord, Williams, and others of the Fraternity now living, may bear up in the same likely Equipage, with those noble Divine spirits their Predecessors; though the unskilfulness in men commonly acknowledge more of supernatural assistance in hot unsettled fancies, and perplexed melancholy, then in the calm and distinct use of reason; yet for mine own part, but not without submission to better judgements, I look upon these Rose Crucians above all men truly inspired, and more then any that professed or pretended themselves so, this sixteen hundred years, and I am ravished with admiration of their miracles and transcendent me-

thod

chanical inventions, for the ſalving the Phænomena in the world; I may without offence therefore compare them with Bezaliel and Aholiab, thoſe skilful and cunning workers of the Tabernacle, who, as Moſes teſtifies, were filled with the Spirit of God, and therefore were of an excellent underſtanding to find out all manner of curious work.

Nor is it any more argument, that theſe Roſie Crucians are not inſpired, becauſe they do not ſay they are; then that others are inſpired, becauſe they ſay they are; which to me is no argument at all; but the ſuppreſſion of what ſo happened, would argue much more ſobriety and modeſty; when as the profeſſion of it with ſober men, would be ſuſpected of ſome piece of melancholy and diſtraction, eſpecially in theſe things, where the grand pleaſure is the evidence and exerciſe of reaſon, not a bare belief, or an ineffable ſenſe of life, in reſpect whereof there is no true Chriſtian but he is inſpired; but if any more zealous pretender to prudence and righteouſneſs, wanting either leiſure or ability to examine theſe Roſie Crucian Medicines to the bottome, ſhall notwithſtanding either condemn them or admire them, he hath unbecomingly and indiſcreetly ventured out of his own ſphere, and I cannot acquit him of injuſtice or folly: Nor am I a Roſie Crucian, nor do I ſpeak of ſpite, or hope of gain, or for any ſuch matter; there is no cauſe, God knows,

I

*I envie no man, be he what he will be, I am no Physitian, never was, nor never mean to be: what I am it makes no matter as to my profession.*

*Lastly, these holy and good men would have me know, that the greatest sweet and perfection of a vertuous soul, is the kindly accomplishment of her own nature, in true wisdome and divine love; and these miraculous things that are done by them, are, that that worth and knowledge that is in them may be taken notice of, and that God thereby may be glorified, whose witnesses they are; but no other happiness accrues to them from this, but that hereby they may be in a better capacity of making others happy.*

Spittle-fields this
10th of *May*, 1662.

John Heydon.

# THE ROSIE CROSSE UNCOVERED.

## The Sixt Book.

GOD, becauſe he was good, did not grieve to have others enjoy his Goodneſs, (that is, to be and to be well) meaning to make a World, full of all kinds of everlaſting and changeable things; Firſt made all, and blended them in one whole confuſed maſſe and lump together, born up by his own weight, bending round upon it ſelf.

Then ſeeing it lay ſtill, and that nought could beget and work upon it ſelf; he

sorted out, and sundred a way round about, a fine lively Piece (which they call *Heaven*) for the *Male Mover* and *Working*; leaving still the rest as grosse and deadly, which moves in opposition to *Light*, and is called *Darkness*, the reward of the wicked; and below this lies the *Female*, to receive the working and fashioning, which we term the four beginnings (or *Elements*) *Earth*, *Water*, *Air* and *Fire*: And thereof springs the Love which we see get between them, and the great desire to be joyned again and coupled together.

Then, that these might be no Number of Confusion in doing causes, but all to flow from one head, as he is One, he drew all force of working and vertue of begetting into one narrow and round compass, which we call *Sol*; from thence he sent out, spread and bestowed all about the world, both above and below, which again meeting together, made one general *Light*, *Heat*, *Nature*, *Life* and *Soul* of the World, the cause of *all things*.

And because it becometh the *might*, *wisdome* and *pleasure* of God to make and rule the infinite variety of changes here below, and not evermore one self-same thing: He commanded that (*one Light in many*) to run his eternal and restless Race

to

to and fro, this way and that way, that by their variable presence, absence and meeting they might fitly work the continual change of flitting Creatures. So *Virgil* sings: Thus translated by *Eugenius Theodidactus*.

*And first the Heavens, Earth, and liquid Plain,*
*The Moons bright Globe, and Stars Titanian,*
*A Spirit fed within, spread through the whole,*
*And with the huge heap mixt infus'd a Soul:*
*Hence Man, and Beasts, and Birds derive their strain,*
*And Monsters floating in the marbled Main.*
*These seeds have fiery vigor, and a birth*
*Of Heavenly race, but clog'd with heavie Earth.*

Now there are a kind of men, as they themselves report, named *Rosie Crucians*, a divine Fraternity that inhabite the Suburbs of Heaven, and these are the Officers of the *Generalissimo* of the World, that are as the eyes and ears of the great King, seeing and hearing all things: they say these *Rosie Crucians* are seraphically

illuminated, as *Moſes* was, according to this order of the Elements, Earth refin'd to Water, Water to Air, Air to Fire. So of a man to be one of the *Heroes*, of a *Heroes* a *Dæmon*, or good *Genius*, of a *Genius* a partaker of Divine things, and a Companion of the holy Company of unbodied Souls and immortal Angels, and according to their Vehicles, a verſatile life, turning themſelves, *Proteus*-like, into any ſhape.

But the richeſt happineſs they eſteem is the gift of healing and medicine; It was a long time, great labour and travel before they could arrive to this Bliſſe above ſet; they were at firſt poor Gentlemen that ſtudied God and Nature, as they themſelves confeſs; (*ſaying*) ſeeing the only wiſe and merciful God in theſe latter dayes hath poured out ſo richly his mercy and goodneſs to mankind, whereby we do attain more and more to the perfect knowledge of his Son Jeſus Chriſt and Nature; that juſtly we may boaſt of the happy time, wherein there is not only diſcovered unto us the half part of the World, which was heretofore unknown and hidden; but he hath alſo made manifeſt unto us many wonderful and never heretofore ſeen works and Creatures of Nature, and moreover hath raiſed men, in-

indued with great wiſdome, which might partly renew and reduce all Arts ( in this our Age, ſpotted and imperfect ) to perfection.

So Finally man might thereby underſtand his own *Nobleneſs* and *worth*, and why he is called *Microcoſmus*, and how far knowledge extendeth in nature.

Although the rude World herewith will be but little pleaſed, but rather ſmile and ſcoffe thereat; alſo the pride and coveteouſueſs of the Learned is ſo great, it will not ſuffer them to agree together; but were they united, they might out of all thoſe things, which in this our age God doth ſo richly beſtow upon us, collect the *Book* of *Nature*, or a perfect method of all other Arts, whereof this is the chief; and therefore called the *R. C. Axiomata*. But ſuch is their oppoſition that they ſtill keep, and are loath to leave the old courſe eſteeming *Porphory*, *Ariſtotle* and *Galen*, yea and that which hath but a meer ſhew of learning, more then the clear and manifeſt light and truth; who if they were now living, with much joy would leave their erroneous doctrines. But here is too great weakneſs for ſuch a great work.

And although in *Theologie*, *Phyſick*, *and the Mathematicks*, the truth doth oppoſe it it ſelf; nevertheleſs the Old enemy by his

subtilty and craft doth shew himself in hindering every good purpose by his instruments and contentions (wavering people.) To such an intent of a general reformation, the most godly and seraphically illuminated Father, our Brother, *C. R.* a *German*, the chief and Original of our Fraternity, hath much and long time laboured, who by reason of his poverty (although a Gentleman born, and descended of Noble Parents) in the fifth year of his Age was placed in a Cloister, where he had learned indifferently the Greek and Latine tongues, (who upon his earnest desire and request) being yet in his growing years, was associated to a Brother. *P. A. L.* who had determined to go to *Apamia*.

Although his brother dyed in *Cyprus*, and so never came to *Apamia*, yet our brother *C. R.* did not return but shipped himself over, and went to *Damascо*, minding from thence to go to *Apamia* but by reason of the feebleness of his body he remained still there, and by his skil in *Physick*, he obtained much favour with the *Ishmalits*. In the mean time he became by chance acquainted with the wise men of *Damcar* in *Arabia*, and beheld what great wonders they wrought, and how Nature was discovered unto them, hereby

was

was that high and noble spirit of brother C. R. so stirred up that *Apamia* was not so much now in his mind as *Damcar*; also he could not bridle his desires any longer, but made a bargain with the *Arabians* that they should carry him for a certain sum of mony to *Damcar*; this was in the 16th. year of his Age, when the wise received him (as he himself witnesseth) not as a Stranger, but as one whom they had long expected; they called him by his name, and shewed him other secrets out of his Cloyster, whereat he could not but mightily wonder.

He learned there better the *Arabian* tongue: so that the year following he Translated the Book *M* into good Latine, and I have put it into *English*, wearing the Title of *The wisemans Crown*; whereunto is added, *A new Method of Rosie Crucian Physick*. This is the place where he did learn his Physick and Philosophie how to raise the dead; for example, as a *Snake* cut in peeces and rotted in dung, will every piece prove a whole *Snake* again, &c. and then they began to practise further matters, and to kill birds that are bred by force of seed and conjunction of *Male* and *Female*, and to burn them before they are cold in a glass, and so rotted, and then inclosed in a shel, to hatch it under

a

a Hen; and reſtore the ſame; and other ſtrange proofs they made of Dogs, Hogs, or Horſes, and by the like kindly corruption to raiſe them up again, and renew them: And at laſt they could reſtore, by the ſame courſe, every Brother that died to life again, and ſo continue many Ages; the rules you find in the fourth book.

Let me ſpeak a word (although I am no *Roſie Crucian*) of this matter and manner of reſtoring of a man; *Let us call it before Reaſon*, and conſider what is that *Seed* that makes man, and the place where he is made: what is all the work, is it any thing elſe but a part of man (except his mind) rooted in a *continual, even, gentle, moiſt*, and *natural heat?* Is it not like that the whole body, rotted in like manner, and in a womb agreeable, ſhall ſwim out, at laſt quicken, and ariſe the ſame thing? as *Medea* found true upon *Jaſons* father, and made him *young again*, as *Tully* ſaith, *Recoquendo*. And *Hermes* was after this manner raiſed from death to Life; ſo was *Virgil* the Poet: but the *Spaniſh Earl* failed, through the ignorance of his Friend the artiſt that miſtook the heat, moiſture, and temper of the work, as you heard in the third book.

*But*

*But I cannot tell, I will neither avow nor diſavow the Matter; nature is deep,* and wonderful in her deeds, if they be ſearched to the bottom, and may ſuffer this, but not *Religion.* But to our *R. C.* who learned his *Mathematicks* here, whereof the world hath juſt cauſe to rejoyce, if there were more love, and leſs envy. After three years he returned again with good conſent, ſhipped himſelf over *Sinus Arabicus* into *Egypt*; where he remained not long, but only took better notice there, of the Plants and Creatures, of Mineral Medicines, the famous *Aurum Potabile*, that cures all diſeaſes in body and minde, and of the Oyl of gold.

Then he ſailed over the whole Mediterranean Sea, for to come unto *Fezo* where the *Arabian* had directed him. And it is a great ſhame unto us that wiſe men, ſo far remote the one from the other, ſhould not only be of one opinion, hating all contentious writings; but alſo be ſo willing and ready, under the Seal of Secrecy to impart their ſecrets to others.

Every year the *Arabians* and *Africans* do ſend one to another, inquiring one of another out of their Arts, *if happily they have found out ſome better things; or if experience had weakened their Reaſons,* yearly there came ſomething to light, whereby the *Mathe-*

*Mathematica*, *Chisir* and *Magir* ( for in those are they of *Fez* most skilful ) were amended ; as there is now adayes in *Germany* no want of learned men, *Cabalists*, *Physitians*, *Astrologers*, *Geomancers*, and *Philosophers*, were there but love and more kindness among them, or that the most part of them would not keep their secrets: as we *Germans* likewise might gather together many things, if there were the like unity: and desire of searching out of secrets amongst us.

After two years, Brother *C. R.* departed the City *Fez*, and sailed with many costly things into *Spain*, hoping well ; he so well and so profitably spent his time in Travel, that the learned in *Europe* would highly rejoyce with him, and began to Rule, and order all their Studies, according to those found and sure foundations : He therefore conferred with the learned in *Madrid*, shewing them the Errors of *Sodom* and *Gomorrah*, and how the faults of the Church by *Episcopacy*, and the whole *Philosophia Moralis* was to be amended.

Bnt because their acceptance happened to him contrary to his expectation, being then ready bountifully to impart all his Arts and Secrets to the Learned, if they would have but undertaken to write

*the*

*the true and infallible Axiomata*, which he knew would direct them, like a *Globe* or *Circle*, to the only middle point and centrum, and (as it is usual among the *Arabians*) it should only serve to the wise and Learned for a Rule, that also there might be a society in *Canaan* which should have Gold, *S*ilver, and precious Stones, sufficient for to bestow them on Kings for their necessary uses, and lawful purposes: with which such as be Governours might be brought np to learn all that which God hath suffered man to know.

Brother *C. R.* after many Travels, and his fruitless true instructions, returned again into *Germany*, and there builded a neat and fitting habitation, upon a *little Hill or Mount*, and on the Hill there rested alwayes a cloud; and he did there render himself visible or invisible, at his own will and discretion. In this house he spent a great time in the *Mathematicks*, and made many fine Instruments, *Ex omnibus hujus Artis partibus.*

After five years came into his mind the wished return of the children of *Israel* out of *Egypt*, how God would bring them out of bondage with the Instrument *Moses*. Then he went to his Cloyster, to which he bare affection, and desired three of his brethren to goe with him to *Moses*,

*The*

*The chosen servant of God.* Brother *G. V.* Brother *I. A.* and Brother *I. O.* who besides, that they had more knowledge in the Arts, then at that time many others had, he did binde those three unto himself, to be faithful, diligent, and secret; as also to commit carefully to writing *what Moses did*; and also all that which he should direct and instruct them in, to the end that those which were to come, and through especial Revelation should be received into this *Fraternity*, might not be deceived of the least syllable and word.

After this manner began the Fraternity of the *Rosie Cross*, first by four persons, who dyed and rose again until Christ, and then they came to worship as the *Star* guided them to *Bethlem* of *Judea*, where lay our *Saviour in his mothers Arms*; and then they opened their Treasure and presented unto him *Gifts*, *Gold*, *Frankinsense*, and *Myrrhe*, and by the Commandment of God went home to their habitation.

These four waxing young again successively many hundreds of years, made a *Magical Language* and *Writing*, with a large *Dictionary*, which we yet daily use to Gods praise and glory, and do find great wisdom therein; they made also the first part of the book *M.* which I will shortly publish by the Title of *The Wisemans Crown.*

Now

Now whilest Brother *C. R.* was in a proper womb quickning, they concluded to draw and receive yet others more into their Fraternity: To this end was chosen Brother *R. G.* his deceased *Fathers Brothers son*; Brother *B.* a skilful Painter, *G.* their Secretary, and *P. D.* another Brother elected by consent; and *E. F.* all *Germans*, excepe *I. A.* so in all they were nine in number, all *Batchelors* and of *vowed Virginity*; by those was collected a volumn of all that which man can desire, wish or hope for.

After such a most laudable sort they did spend their lives; and although they were free from all diseases and pain, yet notwithstanding they could not live and pass their time appointed of God: So they all died, at the death of our Lord and Saviour Jesus Christ, and their Spirits attended him into glory. Now the second row of these men by many were called the Wise men of the East; and eighty one years the Secrets of this Fraternity were concealed.

Now the true and fundamental Relation of finding the memory of the Fraternity of the *Rosie Cross* is this. A learned man in *Germany*, went to find out the wise men of the East into many Countries, but could never hear of any of them: So being

being provided of Gold and Silver, Medicines, Tinctures and Teleſmes, he choſe a Maſter of Numbers *A.* to be his Companion: and finding an old ſtrange habitation, then they ſet themſelves to alter this building, in which renewing, he lighted upon the memorial Table, which was caſt in Braſſe, and contained all the names of the Brethren, with ſome few other things; this he transferred to another more fitting Vault with great joy; for he had never heard of this Fraternity, being all dead eighty one years before his time. In this Table ſtuck a great nail, ſomewhat ſtrong, ſo that when it was with force drawn out, it took with it a ſtone and a piece of thin wall, or plaiſtering of the hidden door, and ſo, unlooked for, uncovered the door; wherefore we did with joy and longing throw down the reſt of the wall, and cleared the door, upon which was written in great Letters, *Poſt* 81. *Annos Patebo*, with the year of our Lord under it.

Wherefore we gave God thanks, and let it reſt that ſame night; in the morning following we opened the door, and there appeared to our ſight a Vault of ſeven ſides and corners, every ſide five foot broad, and the height of nine foot. Although the Sun never ſhined in this Vault,

Vault, nevertheleſs it was enlightened with another Sun which had learned this of the Sun, and was ſituated in the upper part in the center of the ceiling; in the midſt, inſtead of a Tomb-ſtone, was a round Altar, covered over with a Plate of Braſſe, and thereon was this engraven.

*A. C. R. C. Hoc univerſi Compendium unius mihi Sepulchrum Feci.*

Round about the firſt circle or brim ſtood.

*Jeſus Mihi Omnia.*

In the middle were four Figures, incloſed in four Circles, whoſe circumſcription was

1. *Nequaquam Vacuum.*
2. *Legis Jugum.*
3. *Libertas Evangelii.*
4. *Dei gloria intacta.*

This all clear and bright, as alſo the ſeventh ſide, and the 2. *Heptagoni*: ſo we kneeled all down together, and gave thanks to the ſole Wiſe, ſole Mighty, and ſole Eternal God, who hath taught us more then all mens wit could have found out, and praiſed be his holy Name: This *Vault* we parted into three parts, the up-

per part or celing, the wall or side, the ground or floor.

Of the upper part you shall understand no more of it at this time, but that it was divided according to the seven sides in the Triangle, which was in the bright Center: but what therein is contained, you shall, God willing, (that are desirous of our Society) behold the same with your own eyes; but every side or wall is parted into ten squares, every one with their several Figures and Sentences, as they are truly shewed, and set forth *Concentratum* here in this Book.

The bottome again is parted in the triangle, but because therein is described the power and rule of the inferiour Governours, we leave to manifest the same, for fear of the abuse by the evil and ungodly world. But those that are provided and stored with the heavenly Antidote, they do without fear or hurt tread on the head of Ὀφιονεὺς the old and evil Serpent, which this our Age is well fitted for. Every side or wall had a door for a Chest, wherein there lay divers things, especially all the Works of *C. R.* how he and his Brethren raised each other to Life again: in those Books were written of their going to *Bethlehem* to worship our Saviour Jesus Christ, and of the *Itinerarium*, and *vitam*

of

of *C. R.* In another Chest were Looking-glasses of divers vertues; as also in other places were little Eels, and Rings, which if any man put upon his finger, he seemed now in green, then in white and blew, red and bloom, and all manner of colours; thus will his Garments change into a pure colour every moment: there were burning Lamps, and wonderful artificial Songs, which they had kept ever since God spake to *Moses* in the Mount: They kept the old Testament carefully, and expected *Christ* to be born; and chose forty five more to bear witness to the incredulous World and superstitious Sects, that Christ is the Son of God, and was crucified at *Jerusalem*; and left these Brethren all the wonderful Works of God, and the Acts of *Moses* and the Prophets, to the end, that if it should happen, after many hundreds of years, the Order or Fraternity should come to nothing: and if Tyrants should burn the old Testament, which they bear witness to be the Word of God, that then they might by this only Vault be restored again.

And there is another Vault or Habitation of the Brethren in the West of *England*, and there is recorded all the New Testament, and every Chapter explained.

Now as yet we had not seen the dead body of our careful and wise Father in the *German-hill*; we therefore removed the Altar aside, there we lifted up a strong Plate of Brasse, and found a fair and worthy body whole and unconsumed, as the same is here, lively counterfeited with all the Ornaments and Attires; in his hand he held a Parchment book divided into two parts, the first was the old Testament, and every Chapter interpreted, and the other is the Book *I*, which next unto the Bible is our greatest treasure, which ought to be delivered to the censure of the world. At the end of this Book standeth this following *Elogium*.

C. Ros. C. *Ex Nobili atque splendida Germanæ* R. C. *Familia oriundus, vir sui seculi Divinis revelationibus, Subtilissimis Imaginationibus, Indefessis Laboribus ad Cœlestia atque humana Mysteria, arcanave admissus, postquam suam (quam* Arabico *&* Africano, Itineribus collegerat) *pusquam regiam atque imperatoriam Gazam suo seculo nondum Convenientem posteritate eruendam custodivisset, & jam suarum Artium, ut & nominis fidos*

*fidos ac conjunctissimos Heredes instituisset, mundum Minutum omnibus Motibus Magno illi respondentem Fabricasset, hocque tandem Præteritarum, Præsentium & futurarum rerum Compendio extracto, Centenario Major, non morbo (quem ipse nunquam Corpore expertus erat, numquam alios infestare sinebat) ullo pellente, sed Spiritu Dei evocante, illuminatam animam (inter Fratuum amplexus & ultima Oscula) Fidelissimo Creatori Deo reddidisset, Pater dilectissimus, Fra. suauissimus, Preceptor Fidelissimus, amicus integerrimus, à suis ad 1400. Annos hic absconditus est.*

Underneath they had subscribed themselves.

1. *Fra. I. A. Fra. C. H. Fra. I. H. Electionis Fraternitatis Caput.*
2. *Fra. G. V. M. P. C. S.*
3. *Fra. R. C.* Junior hæres S. Spiritus.
4. *Fra. B. M. P. A.* Pictor & Architectus.

5. *Fra. G. G. F. H. M P. I. C. A. M.* Cabbalista *F. W. N. Q. A. Z. B. X. O. N. P. E. D. L. F. K. M. Z. A. S. C. K.*

Secundi Circuli.

1. *Fra. T. H.* Successor, *Fra. P. A.* Mathematicus.
2. *Fra. I. O.* Successor, *Fra. A. D.*
3. *Fra. P. R.* Successor Patris *C R. C.* cum Christo Triumphant.

At the end was written.

*Ex Deo nascimur, in Jesu Morimur, per Spiritum Sanctum reviviscimus.*

At this day the *Rosie Crucians* that have been since Christ, say, their Fraternity inhabits the *West of* England; and they have likewise power to renew themselves, and wax young again, as those did before the birth of Jesus Christ, as you may read in many Books.

And Dr. *F.* saith, somewhere there is a Castle in the West of *England*, in the earth, and not on the earth, and there the *Rosie Crucians* dwell, guarded without walls, and possessing nothing, they enjoy all things; in this Castle is great Riches, the Halls fair and rich to behold, and the Chambers are made and composed of white Marble; at the end of the Hall there is

is a Chimney, whereof the two Pillars that sustain the Mantle-tree, are of fine Jasper, and the Mantle is of rich Calcedony, and the Lintel is made of fine Emeralds trailed with a wing of fine Gold, and the grapes of fine Silver, and all the Pillars in the Hall are of red Calcedonie, and the pavement is of fine Amber.

The Chambers are hanged with rich clothes, and the benches and bed-steads are all of white Ivory, richly garnished with precious stones; the Beds were richly covered; there are Ivory Presses, whereon are all manner of Birds cunningly wrought, and in these Presses are Gowns and Robes of most fine Gold, and most rich Mantles, Furred with Sables, and all manner of rich Garments.

And there is a Vault, but it is bigger then that in *Germany*, which is as clear, as though the Sun in the midst of the day had entred in at ten windows, yet it is sevenscore steps under ground: And there are ten Servants of the *Rosie Crucians*, fair young men: And *C. B.* reports this; when I first came to the Society (saith he) I saw a great Oven with two mouths, which did cast out great clearness, by which four young men made Paste for Bread, and two delivered the Loaves to other two, and they set them down upon

a rich cloath of silk; then the other two men took the Loaves, and delivered them unto one man by two Loaves at once, and he did set them into the Oven to bake, and at the other mouth of the Oven, there was a man that drew out the white Loaves and Pasts, and before him was another young man, that received them, and put them into baskets, which were richly painted.

*C. B.* went into another Chamber eighty one Cubits from this, and the *Rosie Crucians* welcomed him; for he found a Table ready set, and the cloth laid, and there stood Pots of Silver, and Vessels of Gold, bordered with precious Stones and Pearle, and Basons and Ewers of Gold to wash their hands; then we went to dinner; of all manner of Flesh, Fowl, and Fish, of all manner of Meat in the world, there they had plenty, and Pots of Gold garnished with precious Stones full of Wine: This Chamber was made of Chrystal, and painted richly with Gold and Azure, and upon the walls were written and engraven all things past, present, and to come, and all manner of golden Medicines for the diseased, as you read in the Preface: upon the Pavement was spread abroad Roses, Flowers, and Hearbs sweet-smelling above all savours in the world;

world; and in this Chamber were divers Birds flying about, and singing marvellous sweetly.

In this place have I a desire to live, if it were for no other reason, but what the Sophist sometimes applied to the Mountains, *Hos primum Sol salutat, ultimosque deserit. Quis Locum non amet, Dies Longiores habentem.* But of this place I will not speak any more least the Readers should mistake me, so as to entertain a suspition that I am of this Order.

*Tobias Williams, Noah Walford*, Fra. *H W.* V. C. B. I. and these in all are thirty six, that bear witness of Christ.

And *Fra. N* chose C. B. for his Successor, saying, I have long expected your coming; in this place you shall live, and we will teach you all things, and you shall learn our *Axiomata*.

First, you must, as we do, profess Medicine, and cure the sick, and that *gratis*.

2. You shall not be constrained to wear one certain kind of Habit, but may therein follow the custome of the Countrey.

3. Every year upon the day *C.* you shall meet us in this House, *S. Spiritus*, or write the cause of your absence; and when I am dead lay me in a glasse, and renew me according to Nature to live again, as you are taught by us.

4. And

4. And you muſt look about for a worthy perſon, who after your deceaſe muſt ſucceed you.

5. The word *R. C.* muſt be your Mark, Seal, and Character.

6. Our Fraternity ſhall be concealed ſeven years, and no more. And thirty of the Brethren departed; only four and the Brethren *T. W.* and *N. W.* remained with the Father Fra. *R. C. I. A.* and their ſervants a whole year, and *T. W*, died, and Father *I. A.* put him in a glaſs, and buried him for renewing his life.

After few years there will be a general Reformation both of Divine and Humane things, according to our deſire, and the expectation of others: For its fitting, that before the Riſing of the Sun, there ſhould appear and break forth *Aurora*, or Divine Light in the ſky, and ſo in the mean time ſome few, which ſhall give their names, may joyn together, thereby to encreaſe the number and reſpect of our Fraternity, and make a happy and wiſhed for beginning of our Philoſophical Canons preſcribed to us by our brother *R. C.* and be partakers with us of our treaſures, (which never can fail or be waſted) in all humility and love to be eaſed of this worlds labour, and not walk ſo blindly in the knowledge of the wonderful works of God.

But

But that also every Christian may know of what Religion and belief we are, We confess to have the knowledg of *Jesus Christ*, among his Disciples, and he is the *Son of God*, and was crucified for Mankind at *Jerusalem*; him did our *eyes* see and worship, being guided by a *Star*. And *Episcopacy* is the best form of Church Government, being most clear and purely professed, and cleansed from *factious Presbyterians*, *Cromwellian Anabaptists*, *Jesuitical Quakers*, *and false prophets*.

Also we use two Sacraments as they are instituted with all *Forms* and *Ceremonies* of the first renewed Church in *England*; we acknowledge *Carolus Magnus Secundus*, for our *Christian Head*: and in *Politia*, we acknowledge the *Protestant Empire* and *Quartam Monarchiam* for our *Government*; albeit we know what Alterations be at hand, 1663, 1664. 1665. 1666. 1667. 1668. 1669, and would fain impart the same with all our hearts to other Godly Learned men.

Notwithstanding our writings which is in our hands no man (except God alone) can make it Common, nor any unworthy Person is able to bereave us of it; but we shall help with secret aid, this so good a cause, as God shall permit, or hinder us: for our God is not blinde as the Heathens

thens *Fortuna*, but is the Churches Ornament, and the honour of the Temple: Our *Philosophy* of numbers also is not a New invention, but as *Adam* after his Fall hath received it, and as *Moses* and *Solomon* our Men used it; also she ought not much to be doubted of, or contradicted by other opinions, or meanings; but seeing the Truth is peaceable, brief and always like her self in all things, and especially accordingly with *Jesus in omni parte* and all members: And as he is the Image of the Father, so is she his Image; It shall not be said this is true according to Philosophy, but true according to *Theologie*; and wherein *Plato*, *Aristotle*, *Pythagoras*, and others did hit the mark, and wherein *Enoch*, *Abraham*, *Moses*, our Men, and *Solomon* did excell; but especially wherewith that wonderful *Book* the Bible agreeth, all that same concurreth together, and maketh a Sphere or Globe, whose total parts are equidistant from the Center, as hereof more at large, and more plain shall be spoken in Christianly Conference.

But now concerning (and chiefly in this our Age) the ungodly, and accursed Gold making, which hath gotten so much the upper hand, whereby under colour of it, many Runnagates and Roguish People

People do use great Villanies, and cozen and abuse the credit which is given them, yea now adaies men of discretion do hold the transmutation of Metals to be the highest Point and Fastigium in *Philosophie*, this is all their intent and desire; and that God would be most esteemed by them, and honoured, which could make great store of Gold, and in abundance, the which with unpremeditated Prayers, they hope to obtain of the Alknowing God, and searcher of all hearts; we therefore do by these presents publikely testifie, That the true *Philosophers* are far of another mind, esteeming little the making of Gold, which is but a Parergon; for besides that they have a thousand better things. And we say with our loving Forefathers, *Phy. Aurum, Nisi quantum aurum*; for unto them the whole Nature is detected; he doth not rejoyce, that he can make gold, and that as saith Christ, the *Angels* and *Devils* are obedient unto him, but is glad that he seeth the Heavens open, and the Angels of God ascending and descending, and his name written in the Book of Life.

Also we do testifie that under the name of *Chymia* many Books and Pictures are set forth in *Contumeliam gloriæ Dei*, as we will name in their due season, and will give to the

the Purehearted a Catologue or Regiſter of them ; and we pray all learned men to take heed of *The aurum Chymicum Britanicum*, publiſhed by *Elias Aſhmole* Eſquire, and ſuch kind of Books as theſe ; for the Enemy never reſteth, but ſoweth his weeds till a ſtronger one doth root it out.

To conclude, the *Roſie Crucians* ſay, *Pearl* helpeth ſwoundings, and withſtands the Plague of Poyſons, and that *Smarage* and *Jacinth* helps the Plague, and heales the wounds of venemous ſtings.

The *water of Nile* makes the women of *Egypt* quick of conceite and fruitful, and ſometimes they bear ſeven children at a Birth, and this is Salt-peter-water : There is a wonderful vertue in the Oyl of Tobacco : in the tincture of Saffron, in the flower of Brimſton, in Quickſilver, in Common Salt, and Coppreis, molten and made a water, kills the poyſon of the Toad-ſtool; and juyce of Poppey, Amber, which is no ſtone, but a hard clammy Juyce, called Bitumen, eaſeth the Labour of women, and the falling ſickneſs in children.

Now for Metals, If it be true, which all men grant, that precious ſtones in that hard and ungentle faſhion, ſhew ſuch vertue and power of Healing, what ſhall the mixtures of all theſe Mettals under a fortunate

tunate Constellation made in the Conversion of their own *Planets* do, which they call *Electrum*, *Sigil*, or *Telesme*, saying, it will cure the Cramp, Benumming Palsie, Falling-sickness, Gout, Leprosie, Dropsie, if it be worn on the heart-finger; others they make to cause beauty in Ladies, &c.

The third perfume of *R. C.* is compounded of the Saphirick earth, and the *Æther*, if it be brought to its full exaltation, it will shine like the Day-star in her fresh Eastern glories; it hath a fascinating attractive faculty; for if you expose it to the open Air, it will draw to it Birds and Beasts, and drive away evil Spirits. *Astrum Solis*, or the *R. C.* Mineral Sun is compounded of the *Æther*, and a bloody, fiery-spirited earth; it appears in a Gummy Consistency, but with a fiery, hot, glowing Complexion, It is substantially a certain purple, animated, Divine Salt, and cureth all manner of Venereal distempers, Consumptions, and diseases of the Mind.

We give another Medicine, which is an Azure, or Skiecoloured water, the Tincture of it is light and bright, it reflects a most beautiful Rainbow; and two drops of this water keeps a man healthy; in this water lies a blood red earth of great vertue. The

The other Medicine is the Heavenly *Luna* and *Moon* of the Mine, a very strange stupifying substance: it is not simple but mixt: The *Æther*, and a subtle white Earth are its Componeints: and this makes it grosser, then the *Æther* it self; it appears in the form of an exceeding white oil, but in very truth a certain vegetant, flowing, smooth, soft salt, and this reneweth youth, and causeth wisdom and vertue.

The Pantarva of *Rosie Crucians* is a water, and no stone; it after night discovers a fire as bright as day; and if you look on it in the day time, it dazles the eye with certain gleames or Corruscations; for in it is a Spirit of admirable power to long Life, Wisdom, and Vertue: Now I will shew who taught these Secrets, and shewed me these things.

Walking upon the plain of *Bulverton Hill* to study Numbers and the nature of things, one evening, I could see between me and the light, a most exquisite Divine beauty; her frame neither long nor short, but a man decent stature; attir'd she was in thin loose Silks, but so green that I never saw the like, for the color was not earthly, in some places it was fancied, with gold & silver Ribbands, which lookd like the Sun and Lyllies in the field of grass; her,

head

head was overcaſt with a thin floating Tiffany; which ſhe held up, with one of her hands, and looked as it were from under it; her eyes were quick, freſh, and Celeſtial, but had ſomething of a Start, as if ſhe had been puzzled with a ſuddain occurrence.

From her vaile did her locks break out, like Sun beams from a Miſt, they ran diſheveld to her Breſt, and then returned to her cheeks in curles and rings of gold; her hair behind her was rowled to a curious Globe, with a ſmall ſhort ſpire flowered with purple and skie colour knots; her Rings were pure intire Emeraldls, for ſhe valued no Metal, and her pendants of burning Carbuncles. In brief her whole habit was youthful and flowery, it ſmelt like the Eaſt and was throughly ayrd with rich *Arabian Diapaſms*; this and no other was her appearance at that time.

But whilſt I admired her perfections, and prepared to make my addreſſes, ſhe prevents me with a voluntary approach; here indeed I expected ſome diſcourſe from her, but ſhe looking very ſeriouſly and ſilently in my face, takes me by the hand and ſoftly whiſpers, *My* love I freely give you, and with it theſe tokens, my Key and Signet, the one opens, the other ſhuts, be ſure to uſe both with diſcretion; as for the

myſteries of the *Roſie Croſs*, you have my Library to peruſe them all; there is not any thing here, but I will gladly reveal it to you, I will teach you the vertue of Numbers of Names, of Angels and Genii of men; I have one precept to commend to you, and this it is, you muſt be ſilent; you ſhall not in your writings exceed my allowance; remember that I am your love, and you will not make me a Proſtitute. But becauſe I wiſh you ſerviceable to thoſe of your own diſpoſition, I here give you an Emblematical Type of my Sanctuary, *viz.* The *Axiomata* of the *R. C.* The ſecrets of Numbers, with a full priviledge to publiſh it. This is all, and now I am going to the inviſible Region, amongſt the Ætherial Goddeſſes, let not that Proverb take place with you, Out of ſight, out of mind; remember me and be happy.

Now I asked her if ſhe would favour me with her name; to this ſhe replyed very familiarly, as if ſhe had known me long before, My dear friend *H.* I have many Names, but my beſt beloved is *Euterpe.*

Obſerve in your *R. C. Axiomata* that the *Genuine* time of impreſſion of Characters, Names, Angels, Numbers, and Genii of men, is, when the principles are *Spermade* and *Callalo*; but being once coagulated to a perfect body; the time of ſtellification is paſt.

past. Now the *R. C.* in old time used strange Astrological Lamps, Images, Rings, and Plates, with the numbers and names engraven, which at certain hours would produce incredible extraordinary effects. The common Astrologer he takes a piece of Metalls, another whining Associate he helps him with a Chrystal *S*tone, and these they figure with ridiculous Characters, and then expose them to the Planets, not in an *Alkemust*, but as they Dream they know not what, when this is done, all is to no purpose: but though they faile in their practice, yet they believe they understand the *Axiomata* of Numbers well enough. Now my beloved J. H. that you may know what to do, I will teach you by Example; Take a ripe grain of Corn that is hard and dryc, expose it to the Sun beams in a glass or any other vessell, and it will be a dry grain for ever; but if you do bury it in the Earth, that the Nitrous Salcish moysture of the Element may dissolve it, then the Sun will work upon it, and make it spring and sprout to a new body; it is just thus with the Common Astrologer; he exposeth to the Planets a perfect Compacted body, and by this meanes thinkes to performe the *Rosie Crucian Gamaea*, and marry the Inferiour and Superiour worlds.

It must be a body reduced into *Sperme*,

that the Heavenly Feminine moisture, which receives and retains the Impress of the Astrall Agent, may be at liberty, and immediatly exposed to the Masculine fire of Nature. This is the ground of the Beril; but you must remember, that nothing can be stellified without the joynt Magnetism of three Heavens; what they are you know already. When she had thus said, she took out of her bosom two miraculous Medalls with Numbers and Names on them, they were not Metta'line, but such as I had never seen; neither did I conceive there was in Nature such pure and glorious substances; In my Judgement, they were two Magical *Telesms*; but she called them Saphiricks of the Sun and Moon. These miracles *Euterpe* commended to my perusal, and stopt in a mute Ceremony; for I was to be left alone; she lookt upon me in silent smiles, mixt with a pretty kind of sadness, for we were unwilling to part; but her hour of Translation was come, and taking as I thought our last leave, she past before my eyes into the *Æther of Nature*; excusing her self as being sleepy, otherwise she had expounded them to me; I lookt, admired, and wearied my self in that Contemplation; their complexion was so heavenly, their continuance so mysterous, I did not well know what to make of them, I turn'd aside to

see,

see, if she was still a sleep; but she was gone, and this did not a little trouble me. I expected her return, till the day was quite spent, but she did not appear: at last, fixing my eyes on that place, where she sometimes rested, I discovered certain pieces of Gold, full of Numbers and Names, which she had left behinde her, and hard by a Paper folded like a Letter. These I took up, and now the night approaching, the evening Star tinn'd in the West; when taking my last survey of her flowry pillow I parted from it in these verses.

*Pretty Green Bank, farewel, & mayst thou wear*
*Sun-beams, and Rose, and Lillies all the year;*
*She slept on thee, but needed not to shed*
*Her Gold, 'twas pay enough to be her bed:*
*Thy Flowers are Favourites; for this lov'd day*
*They were my Rivals, and with her did play;*
*They found their heav'n at hand, and in her eyes*
*Enjoy'd a Copy of their absent skies.*
*Their weaker paint did with true Glories Trade,*
*And mingled with her cheeks, one Posie made;*
*And did not her soft skin confine their Pride,*
*And with a skreen of Silk her flowers divide;*
*They had suck'd life from thence, and from her heat*
*Borrow'd a soul to make themselves compleat.*
*O happy Pillow! though thou art laid even*
*With dust, she made thee up almost a heaven;*

*Her breath rain'd Spices, and each Amber Ring*
*Of her bright locks, strew'd Bracelets ore thy Spring;*
*That Earths not poor, did such a Treasure hold,*
*But thrice inrich'd with Amber, Spice and Gold.*

Thus much at this time, and no more am I allowed by my Mistris *Euterpe* to publish: Be therefore, gentle Reader admonished that with me you do earnestly pray to God, that it please him to open the hearts and eares of all ill-hearing people, and to grant unto them his blessing, that they may be able to know him in his Omnipotency, with admiring contemplation of Nature, to his honour and Praise, and to the Love, Help, Comfort and strengthening of our neighbours; and to the restoring of all the diseased, by the Medicines above taught.

I had given you a more large account of the Mysteries of Nature and the *Rosie Cross*: but whilest I studyed Medicines to cure others, my deare Sister *Anne Heydon* dyed, and I never heard she was sick (for she was 100 miles from mee) which puts an end to my writings, and thus I take my leave of the world; I shall write no more, you know my Books by Name, and this I write (that none may abuse me) by printing books in my Name, as *Cole* does *Culpepers*. But return to my first happy Solitudes.

FINIS.

## The Rosie Crucian Prayer to God.

*Jesus Mihi Omnia.*

△.

OH Thou *everywhere and good of* All, *whatsoever* I *do, remember,* I *beseech* Thee, *that* I *am but* Dust, *but as a* Vapour *sprung from* Earth, *which even thy smallest* Breath *can scatter*; Thou *hast given me a* Soul, *and* Laws *to govern it*; *let that* Eternal Rule, *which thou didst first appoint to sway* Man, *order me*; *make me careful to point at thy* Glory *in all my wayes*; *and where* I *cannot rightly know* Thee, *that not only my understanding, but*

*my ignorance may honour thee. Thou art All that can be perfect; Thy Revelation hath made me happy; be not angry, O Divine One, O God the most high Creator, if it please thee,* suffer these revealed Secrets, *Thy Gifts alone, not for my praise, but to thy Glory, to manifest themselves. I beseech thee most gracious God, they may not fall into the hands of ignorant envious persons, that cloud these truths to thy disgrace, saying, they are not lawful to be publish'd, because what God reveals, is to be kept secret. But* Rosie Crucian *Philosophers lay up this Secret into the bosome of God, which I have presumed to manifest clearly and plainly. I beseech the* Trinity, *it may be printed as I have written*

*ten it, that the Truth may no more be darkened with ambignous language. Good God, besides thee nothing is. Oh stream thy Self into my Soul, and flow it with thy Grace, thy Illumination, and thy Revelation. Make me to depend on Thee: Thou delightest that Man should account Thee as his King, and not hide what Honey of Knowledge he hath revealed. I cast my self as an honourer of Thee at thy feet. O establish my confidence in Thee, for thou art the fountain of all bounty, and canst not but be merciful, nor canst thou deceive the humbled Soul that trusts Thee: And because I cannot be defended by thee, unless I live after thy Laws, keep me, O my* Souls Soveraign, *in the obedience of*

*of thy Will, and that I wound not my Conscience with vice, and hiding thy Gifts and Graces bestowed upon me; for this I know will destroy me within, and make thy Illuminating Spirit leave me: I am afraid I have already infinitely swerved from the Revelations of that Divine Guide, which thou hast commanded to direct me to the Truth; and for this I am a sad Prostrate and Penitent at the foot of thy Throne; I appeal only to the abundance of thy Remissions. O my God, my God, I know it is a mysterie beyond the vast Souls apprehension, and therefore deep enough for Man to rest in safety in. O thou Being of all Beings, cause me to work my self to thee, and into the receiving armes of thy paternal*

*paternal Mercies throw my self. For outward things I thank thee, and such as I have I give unto others, in the name of the* Trinity *freely and faithfully, without hiding any thing of what was revealed to me, and experienced to be no Diabolical Delusion or Dream, but the* Adjectamenta *of thy richer Graces; the Mines and deprivation are both in thy hands. In what thou hast given me I am content. Good God ray thy self into my Soul, give me but a heart to please thee, I beg no more then thou hast given, and that to continue me, uncontemnedly and unpittiedly honest. Save me from the Devil, Lusts, and* Men, *and for those fond dotages of Mortality, which would weigh down my Soul to*

*Low-*

*Lowness and Debauchment; let it be my glory (planting my self in a Noble height above them) to contemn them. Take me from my self, and fill me but with thee. Sum up thy blessings in those two, that I may be rightly good and wise; And these for thy eternal Truths sake grant and make grateful.*

after February ye 13th.
1743-4 drink no Strong drink
nor distilled Spirit Liquors
but Small Beer or Wine
& Water, or if I drink wine
by it Self drink not too
much to disturb ones Sences

FINIS.

Thomas Cooke

# Advertiſement

## TO

## *THOMAS STREET.*

I Perceive (by the *fag* end of your *Aſtronomia Carolina* in Engliſh, for you underſtand no Latine) that you have a mind to be taken for an incomparable Artiſt in the Mathematicks, and ſo you applaud your ſelf in an Ephemeris Geocentrical and Heliocentrical, ſaying, *The like is not hitherto performed, &c.* and therefore have a deſire we ſhould *hear you*; truth is, it is ſcarce worth the while either for you or us; yet we could be contented, for once, to hear you (if we thought you would ſay any thing worth hearing) but to make a conſtant practice of it, or to entertain you as one of our Schollers, I have no mind at all, becauſe I fear you are too old to learn, though you have not ſo much wit, and more need, then thoſe that be younger, and yet will think much to be whipt

whipt when you do commit these Faults I find in your Exercise, *viz.* all false.

Again *Thomas*, why do you praise so much your self, and disparage all other Astronomers, Astromancers, Philosophers, and Geomancers in the world? tell me in good earnest (for I cannot think you so simple as you would seem to be) whether you do indeed believe (though you thought to set a good face upon it, and talk big) that all you have said is worth a straw, either as to the defending of your Reputation, or the impairing of ours.?

But Gentlemen, behold in an Epistle Dedicatory to one of his Books he cries *Hail*, and then *Hosanna* to *Cromwell*, kissing and embracing the enemies of the King; and now he flatters the King in a scurvy flat Epistle to his Book, which is all false, both Tables and Observations, and I prove them so as followeth: Observe Readers (for I submit to the learned judgement of Dr. *John Wallis*) *Tho. Street* hath lately published some Astronomical Tables, entituled (the better to get credit to his work) *Astronomia Carolina*: and pretends therein to be more exact then any other Astronomical Authors extant; we shall make a brief enquiry into the truth of his Tables, by comparing them with some of the most eminent Observations,

tions, by which Astronomy ought to be (and is by other Astronomers) corrected; and afterwards examine how true Mr. *Street* himself is to his own Tables, by comparing them with some of the Observations himself hath pretended to frame his Tables by.

## Sect. 1. *Mr.* Streets *Tables compared with Observations made by the Learned Mr.* Edward Wright *at* London, *of the Suns place at Noon.*

By Observation *Oct.* 2. 1595.
⊙ in ♎ 18° 26′ 22″.

| | | | |
|---|---|---|---|
| | 1581 | 6. 14. 8. 15. | 0. 27. 20. 0. |
| | 14 | 11. 29. 25. 33. | 11. 52. |
| | Octob. | 8. 29. 4. 18. | 36. |
| | 2. | 1. 58. 16. | |
| An. M. T. | An. M. ☌ | 3. 14. 36. 22. | 0. 27. 32. 82. |
| | ⊙ ☌ ι ✳ ♈ | 5. 21. 0 9. | |
| | Præ. Eq. | 0. 27. 32. 28. | |
| | Loc. solis | 6. 18. 32. 37. | |

Differs from Observation 0d 6′ 15″.
*viz.* above 2h and ½ in time.

By

By Observation *March* 11. 1597.
⊙ in ♈ 0ᵈ 57′ 48″.

| | | |
|---|---|---|
| 1581 | 6. 14. 8. 15. | 0. 27. 20. 0. |
| 16 | 11. 29. 54. 25. | 12. 48. |
| Martii. | 1. 28. 9. 4. | 8 |
| 11. | 10. 50. 30 | |
| An. M. T. | 8. 23. 2. 14. | 0. 27. 32. 56. |
| ⊙ ☌ ☿ ✶ ♈ | 11. 3. 18. 33. | |
| Præcef. Eq | 0. 27. 32. 56. | |
| Loc. Solis. | 0. 0. 51. 29. | ♈ 0ᵈ 51′ 29″. |

Differs from Observation 6′ 19″.
*viz.* above 2ʰ and ½ in time.

By Observation *Novemb.* 18. 1595.
⊙ in ♐ 6° 2′ 30″.

| | | |
|---|---|---|
| 1581. | 6. 14. 8. 15. | 0. 27. 20. 0. |
| 14. | 11. 29. 25. 33. | 11. 52. |
| Novemb. | 9. 29. 37. 32. | 40. |
| 18. | 17. 44. 28. | |
| An. M. T. | 5. 0. 55. 48. | 0. 27. 32. 32. |
| ⊙ ☌ ☿ ✶ ♈ | 7. 8. 17. 2. | |
| Præcef. Eq | 0. 27. 32. 32. | |
| Loc. Solis. | 8. 5. 49. 34 | ♐ 5° 49′ 34″. |

Differs from Observation 12′ 56″.
*viz.* above 5ʰ in time.

By Observation *Septemb.* 22. 1597.
⊙ in ♎ 9° 3′ 26″.

| | | |
|---|---|---|
| 1581. | 6. 14. 8. 15. | 0. 27. 20. 0. |
| 16. | 11. 29. 54. 25. | 12. 48. |
| Septemb. | 7. 29. 30. 12. | |
| 22. | 21. 41. 0. | |
| An. M. T. | 3. 5. 13. 52. | 0. 27. 32. 48. |
| ⊙ ☌ ☿ ✶ ♈ | 5. 11. 35. 12. | |
| Præcef. Eq | 0. 27. 32. 48. | |
| Loc. Solis. | 6. 9. 8. 0. | ♎ 9° 8′. 0″. |

Differs from Observation 4′ 34″.
*viz.* near 2ʰ in time.

When Mr. *Street* comes to view these his strange Deviations from Astronomical truth, he will perhaps for refuge fly to a discourse of Parallaxes, or Equations; which if he do, let him remember that by his own Tables the greatest Equation is but 9′. 55″ in time; which in these Examples cannot be brought in to serve him; but if they could, I would fain know what that can stead him, when in motion I prove him guilty of neer as many minutes error, and in one Example 3′ more. And all Astronomers know that the minutes of time and motion are of a

far different tendency and signification. Then if Mr. *Street* shall think to find Sanctuary in Parallaxes, he will be most monstrously mistaken; for by his own Concession (in page 12. of his Book) the greatest Parallax of the Sun is but 15″ and 15″ is but the fourth part of a minute; and how the fourth part of a Minute can salve the error of many minutes, *viz.* 4′ 6′ or 13′ I confess my self purely ignorant; perhaps Mr. *Street's* deep understanding may discover the Riddle.

Refractions, I know Mr. *Street* cannot pretend an excuse from; because they are only made use of in Altitudes, not Longitudes. But least Mr. *Street* should have any peculiar exception against these Examples of Observation, and so deem them erroneous, because his Book will not countenance them: I will give him such another scale of Calculations by the Observations himself hath made use of in his own Book, to verifie the exactness of his Tables.

By

Sect. 2. Mr. Street at Odds with himself.

Pag. 97. of Mr. *Streets* Book he hath the ☉ by Observation, *March*, 14th 1583. in ♈ 3° 13′ 41″

| | | |
|---|---|---|
| 1581 | 6. 14. 8. 15. | 0.27.20.0. |
| 2. | 11.29.29.44. | 1.36. |
| Martii. | 1. 28. 9. 4. | 8. |
| 14. | 13.47.55. | |
| An.M.T. | 8. 25.34.58. | 0.27.21.44. |
| ☉â1. ✱ ♈ | 11.5. 53,52. | |
| Præ. Eq. | 0.27. 21 44. | |
| Loc.solis | 0. 3. 15.36. | |

Differs from Observation. 1′ 55″
Differs from himself 2′ 24″

For so he saith by his Tables 'tis ♈ 3° 13′ 12″ when you see it is 2′ 24″ distant from it.

☉s place by Observation, *Mar.* 13. 1585. ♈ 2° 44″ 11″ by Mr. *Streets* Calculation ♈ 2° 44″ 28″.

| | | |
|---|---|---|
| 1585 | 6. 14. 8. 15. | 0. 27.20. 0. |
| 4. | 11.29.58.36. | 3. 12. |
| Martii. | 1. 28. 9. 4 | 8. |
| 13. | 12.48.47. | |
| An. M.T. | 8.25. 4. 42. | 0.27.23.20. |
| ☉â1. ✱ ♈ | 11.5.23.33. | |
| Præ. Eq | 0.27.23.20 | |
| Loc.solis | 0. 2. 46.53. | ♈ 2° 46′ 53″ |

Differs from Observation 2′ 42″
Differs from himself. 2′ 25″.

⊙s Place by Observation, *March* 12. 1581. is ♈ 1° 17′ 37″ by Mr. *Streets* Calculation, ♈ 1. 16. 28″.

| | | | |
|---|---|---|---|
| | 1581 | 6. 14. 8. 15. | 0. 27. 20. 0. |
| | 6 | 11. 29. 28. 20. | 4. 48. |
| | Martii. | 1. 28. 9. 4. | 8 |
| | 12. | 11. 49. 38 | |
| An. M. T. | | 8. 23. 35. 17. | 0. 27. 24. 56. |
| ⊙ *à* 1 ✱ ♈ | | 11. 3. 53. 53. | |
| Præcef. Eq. | | 0. 27. 24. 56. | |
| Loc. Solis. | | 0. 1. 18. 29. | ♈ 1° 18′ 49″. |
| Differs from Observation | | | 1′ 12″. |
| Differs from himself. | | | 2. 21. |

*Sept.* 13. 1585. ⊙ by Observation ♎ 29°. 39′ 51″ by Mr. *Streets* Calculation ♎ 29° 38′. 49″.

| | | | |
|---|---|---|---|
| | 1581 | 6. 14. 8. 15. | 0. 27. 20. 0. |
| | 2. | 11 29. 29. 44. | 1. 36. |
| | t. | 7. 29. 30. 12. | 32. |
| | 13 | 12. 48. 47 | |
| An. M. T. | An M. ☊ | 2. 25. 36. 58. | 0. 27. 22. 8. |
| | ⊙ *à* 1 ✱ ♈ | 5. 2. 18 19. | |
| | Præ. Eq. | 0. 27. 22. 8. | |
| | Loc. solis | 5. 29. 40. 27 | ♎ 29° 40′ 27″ |
| Differs from Observation | | | 0′ 36″ |
| Differs from himself | | | 1′ 38″ |

Now I appeal to the Reason of any Man skilled in Astronomy, whether Mr. *Street*'s Tables be either more exact, or so exact, as other Mens? or if I should allow them so; whether Mr. *Street* understands his own Tables? since by them I have proved his own Calculations from them, to be much wide of them; as in every of these four last Examples, in the best of which he differs from himself no lesse then 1′ 38″, and in the greatest 2′ 25″, and makes his own Tables the Judge.

But besides these errors, not only in Mr. *Streets* Tables, but in his own Calculations from them, Mr. *Street* hath falsly reduced all *Ticho's* Observations of the Sun, to make them *Quadrare* with his Tables, as the Observations themselves prove, and some of Mr. *Wrights* also: See Mr. *V. Wings Astronomia Instaurata*, fol. 94. (*Ticho's* works being not easie to be gotten) and there you will find a Catalogue of all the Suns observations Mr. *Street* hath made use of; and may also see how prestigiously he hath dealt in the reduction of each of them for his purpose. As for example, *Anno* 1583. *March* 14. at noon, *Ticho* observed the Sun in *Aries* 3. 17′ 40″, in the Meridian of *Uraniburg*; Mr. *Street* tells us, he observed him in *Aries* 3. 13′. 41″. which you see wants but one second

of four minutes from what *Tycho* (and Mr. *Wing* from him) hath set it down; and thus it is in all the rest of the Catalogue. So that you see Mr. *Street* can bring the Mountain to *Mahomet*; (i. e.) if his Tables will not agree with Observations, Observations must, and shall with his Tables. But Mr. *Street* hath missed in that also; for notwithstanding all his care, cunning, sleights, and jugling, and playing fast and loose, he will be able as soon to transmute all the figures in his book to Stars or Diamonds, as to reconcile his Tables to Observations, or indeed the Observations to his Tables; yea, though he should stare and pore another eight or nine years about it! He who hath *Mercury* in *Pisces* in opposition to his Ascendent at birth, and *Luna* in ☌ ♄. *in decima domo*, cannot but make a mad Astronomer; although he be confident and conceited, (as *Luna* in the exaltation of *Mars*, in *Sextile* of *Mercury* may make him) yet he never attains to a capacity of doing any thing excellently, but will be alwayes unfortunate in his attempts, if Astrologers say sooth. And if Mr. *Street* had any such Positions in his Nativity, he could not but make mad work; however since naturally he is destined so to do, let him be excused.

If

If Mr. *Street* be thus ſtrangely miſtaken in the Suns place, how much muſt he vary in the reſt of the Planets? ſince his place truly found, is the βάσις of all the reſt. The building of that houſe cannot long laſt, or do the Owner any durable ſervice, whoſe foundation is corrupted and rotten. That perſon is rather to be pittied then embraced, that in eight or nine years ſtudy, brings forth the birth of the Mountains!

And truly we hope by theſe Examples he may examine the reſt of his Tables, for they are all falſe. Now being fully convinced what weak ſtuffe he writes, his utmoſt hopes are, (as I underſtand from his friends) that though he be miſtaken in Aſtronomy, *&c.* yet he hopes to prove himſelf an honeſt man, and had the confidence to dedicate his Book to the King: And though things were not ſo fully demonſtrated as to ſatisfie every Reader, yet he thought his Majeſty would never take cognizance of it, being not worth his peruſe, but give him ſomething for his Book, and let him go. And now by theſe means he goes about to prove himſelf an honeſt man: Juſt like the honeſt man, who when he had cut a purſe, put it ſlily into another mans pocket (after he had taken out the money) that ſo this other

might be ſhamed for it. And I hope you are now, Gentlemen, able to judge, whether Mr. *Street* be not as well a good Aſtronomer, *as an honeſt man*: Much alike, much alike: I am no enemy to any man, but a friend to truth and loyalty, doing good for evil to all. To conclude, I know no exception remaining, unleſs like his, who putting a Bond in ſuit, when the Defendant made proof of payment, replied, The Condition of the Obligation was ſuch, that he ſhould content, ſatisfie and pay; and therefore though the money were all paid, yet foraſmuch as the Plaintiff was not contented, the Bond was forfeit. Now I hope the Reader can bear witneſs, that you are by this time ſufficiently *paid*, and, I hope, *ſatisfied*: But if we muſt never have done till you be contented, I am afraid we ſhall die in your debt. And ſo I leave Mr. *Street* to Repentance, hoping to hear of his content and amendment of manners: I have charity to think *Thomas* a man of a tender Forehead (after ſo much inſolence, grounded upon arrogance and ignorance) that he will leave Aſtronomy to better Wits, and learn his Prayers, leaſt his Soul be infected as his Body is troubled with the Scab, or his Book with the Scurvy.

And

And is not Mr. *Thomas Street* now a fine Gentleman, much like his Brother *William Lily*, (who with an upright soul cryes *Hosanna* to *Cromwell*, and so he desires to be remembred) crucifying the King in contrived Characters of a scandalous Genealogy. Note (sayes *William*) *All Kings since* William *the* Conquerour (*who was a Bastard*) *have descended from his Issue, and have been basely begotten*: Lill,'s Ang. p. 17. 1655. Then again he calls the King, *a Pyratical Prince*, and *young Cockeril*. Are not these brave Fox hounds! they hunt in their couples, to catch gain, and spend Loud, crying out flatteringly, *Charles the merciful*. Some say these are Gentlemen of noble Families, but *Clarenceux* the King knows not their Coats of Armes, &c. only an antient Pedigree you shall find in *John* 4.44. in these words, *Ye are of your father the Devil, and the lusts of your father ye will do; he was a murtherer from the beginning, and abode not in the truth, because there is no truth in him; when he speaketh a lie, he speaketh of his own, for he is a lyar and the father of it: Fill ye up then the measure of your fathers; ye serpents, ye generation of vipers, how can ye escape the damnation of hell!* Mat. 23. v. 32, and 33.

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1. *Of seed*: 2. *Of increasing Gold*. 3. *The quality of Gold*: 4. *Of nature in concoction*: 5. *Changeable stuffe*: 6. *How Nature made Quick-silver and turned it into Gold*: 7. *Of purging*: 8. *Of Lightnings*: 9. *Of fire flyes*: 10. *of the Star-fish, and other things*: 11. *Of the nature of fires*: 12. *Of* Hellen-star *and cause of lightning and thunder*: 13. *The power and vertue of* Rosie Crucian *Medicines*: 14. *The first matter of Gold*: 15. *Of hot spirits*: 16. *Of the fiery quality of Gold and its power*: 17. *Of the pernitious quality of cold frozen Countries*. 18. *Of the understanding spirits of the aïr, and the lively spirits of heaven.*

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19. *Of the ſpirit of metals*: 20. *Of a natural ſtone that conſumeth all the fleſh and bones of a dead man in fourty dayes, and of other things*: 21. *Why Copper-water parts ſilver from gold*: 22. *Hot ſtomacks*: 23. *Directions to Philoſophers*: 24. *Examples*: 25. *How Gold got its high red colour.*

## Chap. IV.

What the *Pantarva* is: The true matter in Nature and Art: The manner of working Canonically and orderly made manifeſt in this Book.

1. *The place for working*: 2. *Heaven unchangeable, all beginnings even and of other things*: 3. *Of end and everlaſtingneſs*: 4. *Heaven and Earth*: 5. *Of God and man*: 6. *Of blood*: 7. *Of making and periſhing*: 8. *Of the four ſeeds of ſtrife in the world*: 9. *The diſſolver and deſtroyer of Gold*: 10. *The way of makeing and working the thing ſought after*: 11. *Of the body, fire and bloud of our matter*: 12. *The dew of Starry blood and womb for ſeed*: 13. *Influences of Heaven*: 14. *Of Inſtructions*: 15. *The quality of Countries*; 16. *The* Pantarva: 17. *Dr*: More *and Dr*: Freeman *convinced, and all the Art made manifeſt.*

## BOOK. V. CHAP. I.

Of projection and preparing Rosie Crucian Medicines.

1 *Of the Original of Gold:* 2 *Of Sperme:* 3 *Of the first matter of Metals:* 4 *Of the difference of Gold:* 5 *Of the difference of Climes:* 6 *What Salt, Sulphur, and Mercury are:* 7 *Of the vertue of Sulphur of Metals:* 8 *Of the nature of Mercury:* 9 *of Salt:* 10 *of Gold:* 11 *of Silver:* 12 *of the Preparation of Gold:* 13 *of* Aurum potabile, *and oyl of Gold:* 14 *How to make them.* 15 *The second process:* 16 *&* 17 *The third process:* 18 *The true oyl of Gold:* 19 *The Child of Gold:* 20 *The Sun of Gold:* 21 *The Moon of Gold:* 22 *The Star of Gold:* 23 *The Rainbow:* 24 *How to make* Aurum Fulminans.

## Chap. II.

1 *Of* Acetum Philosophicum: 2 *Of* Aqua Martis: *Note this Water cures or remedies these diseases and infirmities;* viz. *the Canker, Consumption, Convulsions, Cholick, Deafness, Inflamations of the Eye, Excorations, helps Digestion, purgeth Choler, cures a quartain Ague, Apoplexie, Asthma, obstructions of the bladder, preserves from Abortion:* 3 *Of* Aqua

Aqua Martis Subtilitatis : *Note it is good against gripings of the Belly, attenuates thick Flegm, cures the Falling-sickness, and Faintings, and helps Obstructions, easeth hot pains, and cures the Palsie* : 4 *Of* Filius Solis Cœlestis: *Note it helps to strengthen the head and brains, purifies the blood, cures the Gout, Pox, Pustles, and preserves against putrified Air, helps the head, and takes away the scurfe thereof and the ach or pain, helps the passions of the heart, strengthens hearing, cures hydropical diseases, obstructions of the Reins, Ring-worms, and Hysterical passions*; 5 *How* Stella vitæ *is made*: 6 *How* Filia Lunæ Cœlestis *is made*: *Note it cures the Scurvy inward and outward, Inflammations, distemper of Kidneys, strengthens the sight and sinews, purifies the skin, and makes it look fair*: 7 *How* Ignis vitæ *is made*: 8 Adjutrix vitæ: 9 Salus vitæ: 10 Sanguis vitæ: 11 *How to make* Amicus vitæ: 12 *And* Succus vitæ: 13 *Of the water of* Venus *in* Virgo: *Note it causes Women in travel to be delivered without pain, cures the Wormes in the belly, and helps the griping of the Guts*: 14 *Of the water of* Mars *in* Aries: *Note it preserves from grey hairs, helps the head and the pains thereof*: 15 *Of the water of the* Sun: *Note it helps against madness, quickens dead members, and cures all diseases in the head or heart*: 16 *Of the water of* Saturn *in* Libra:

bra: *Note this cools hot Reins and cures the Pox:* 17 *How to make* Medulla vitæ: 18 *Of the water of* Mars *and the* Moon: *Note this cures the canker in the breast, and all obstructions in the breast, it cureth the head pains and* Gonorhea's, &c. 19 *Of the water of* Mars *in* Cancer: 20 *Of the water of* Venus *in* Libra: *Note this provokes venery and urine, and cures all diseases in the Reins:* 21 *Of the water of* Venus *in* Scorpio: *Note this is a secret water for women and so not to be spoken of by a young man, so much a stranger to them:* 22 *of the water of the* Sun *in* Virgo: *Note it cures the twistings of the guts, and all pains in the belly:* 23 *Of the water of* Jupiter *in* Capricorn, *Note it helps swelings in the knees, thighs and feet:* 24 *Of the water of* Mars *in* Cancer: *Note it cools Inflammations of the breast:* 25 *Of the water of* Mercury *in* Virgo: *Note this water helps all pains in the belly:* 26. *Of the water of* Jupiter *and the* Moon: *Note it is excellent good for the wind in the stomack, gripings of the stomack, inflammations of the stomack, and cleanses the stomack:* 27 *Of the vertue of the Geomantick Figure and the Sun.* 28 *Of the Geomantick Figure and the Moon:* 29 *Of the water of the* Moon *in* Scorpio: 30 *Of the Figure of Geomancy and the Light of Astromancy:* 31 *Another Figure of Geomancy, and a Planet of Astromancy:*

*mancy*: 32 *Another of wonderful vertue*: 33 *Of the water of* Jupiter: 34 *Of the water of the* Sun *and* Mars *in* Aries: *Note it is very good againſt all diſeaſes in the head, heart, and privy members*: 35 *Of making ſpirits*, &c. 36. *To make a Vegetable yield his ſpirits*, &c.

## Chap. III.

1 *Of the Eſſence of a Hearb*: 2 *Of the appearing of the Idea of a Hearb in a Glaſſe*: 3 *Of a wonderful famous Medicine experienced by the* Roſie Crucians: 4 *Of its vertue*: 5 *How to turn Quick-ſilver into water without mixing any thing with it, and to make thereof a good purgative and diaphoretick Medicine*: 6 *Of the Fragrant Oyl of* Mercury: 7 *its vertues*: 8 *its uſe*: 9 *to make a Spirit of Honey*: 10 *Of the Quinteſſence of Honey*: 11 *Of the Oyl of Honey*: 12 *Of the Eſſence of Honey*: 13 *Of its vertues*: 14 *uſe*: 15 Fortuna Veneris, *and of the vertues and uſe*: 16 Aqua Magnanimitatis: 17 *The famous Reſtorative of* Plato *and* Pythagoras. 18 *Of* Paracelſus Homunculus: 19 *The proceſs*: 20 *The ſecond Rule*: 21 *The third Rule*: 22 *Of the vertues and uſe of it*: 23 *How to make artificial fleſh, and of its vertues.*

## Chap. IV.

1 *The way to raise a dead Bird to life.* 2 *Of generating many Serpents of one,* &c. 3 *To purifie and refine Sugar.* 4 *To make a Vegetable grow and become more glorious then any of its species.* 5 *To make a Sallet grow in two or three hours.* 6 *To make the Idea of any Plant appear in a glass, as if the very Plant it self were there.* 7 *To make Firre-trees appear in Turpentine.* 8. *To make Harts horn appear in a Glass.* 9 *To make golden Mountains to appear in a glasse.* 10 *To make the World appear in a Glasse.* 11 *To make four Elements appear in a Glasse.* 12 *To make a perpetual motion in a Glasse.* 13 *To make a Luminous water that shall give light by night.* 14 *Of a room that shall seem on fire if you enter with a Candle.* 15 *To make a powder, that by spitting upon it shall be inflamed.* 16 *To make a Loadstone draw a Nail out of a post.*

## Chap. V.

1 *To make Quick-silver malleable in seven hours* 2 *To reduce glass into its first principles, viz. sand and salt* 3 *To write or engrave upon an egg, or pebble, with wax.* 4 *To make Pearl.* 5 *To make* Arabian *perfume.* 6 *To make strange Oyles and Liquors.* 7 *To make Steel grow like a tree.* 8 *To melt any metal in*

*the hand without burning of it.* 9 *Secret observations.* 10 *To extract a white milkie substance from the raies of the Moon.*

## Chap. VI.

1 *To condense air in summer.* 2 *How to fix two volatile Salts.* 3 *Of a* Rosie Crucian *Medicine, and its use and vertues* 4 *Another.* 5 *Of a Cordial Tincture, and its vertues.* 6 *Another of excellent vertue, and its use.* 7 *To reduce distilled Turpentine into its body again, and of its use and vertues.* 8 *To make a distilled Oyl out of any Hearb, or Flower, or Seed in an instant without a Furnace.* 9 *To know what Metal there is in any Ore.* 10 *A pretty observation upon the melting of Copper and Tin together.* 11 *A remarkable observation upon the melting salt Armoniack, and* Calx vive *together.* 12 *A cheap powder like unto* Aurum Fulminans. 13 *To make an Antimonial cup, and to cast divers figures of Antimony.*

## Chap. VII.

1 *Of a Water to cause hair fallen to grow again.* 2 *A Water to cause hair taken off never to grow again.* 3 *How to make another.* 4 *How to take away spots in the face.* 5 *A Water against scabs.* 6 *To preserve the sight.* 7 *Another Water.* 8 *How to restore the sight of an old man.* 9 *How to cure the Gout.* 10 *To cure the Web and*

*and spots in the Eyes.* 11 *How to cure Tetters, Fistulaes, Cankers,* &c. 12 *How to cure the redness of the face, and beautifie the skin.* 13 *Another.* 14 *Another of the same vertue.*

## Chap. VIII.

1 *How to cure inordinate Flux of Teares,* 2 *Or thus.* 3 *How to cure red Eyes.* 4 *How to cleanse and dry a sharp Ulcer.* 5 *How to make white Teeth.* 6 *To take away the marks of the small Pox.* 7 *To cicatrize Ulcers.* 8 *Another thus* 9 *To cure Ulcers.* 10 *Of hollow Ulcers and their cure.* 11 *Of a cicatrizing Water.* 12 *Of curing Wounds.* 13 *Another Water.* 14 *To make teeth white.* 15 *Of the Collick, how to cure it.* 16 *To cure a cold stomack.* 17 *Of Sage water.* 18 *Of Lavender water compounded, and its vertues and use.* 19 *A pectoral water.* 20 *Another.* 21 Aqua Splenetica *and its vertues.* 22 Aqua Febrifuga *and its vertues.* 23 Aqua Damascena, Odorifera, *and its vertues.* 24 Aqua Hysterica, *and its vertues.* 25 Aqua Niphritica. 26 Aqua Aperitiva, *and their vertues and use.*

## Chap. IX.

1 *How to make the golden tree of Philosophers.* 2 *To make the tree of the Sun.* 3 *To make Gold grow in the Earth.* 4 *Of the golden Marcasite.* 5 *Of preparing of it.* 6 *Of the*

*vertues of prepared Gold* 7 *Of prepared Silver.* 8 *Of* Beata's *Medicine.* 9 Beata's *green Cyl of Silver.* 10 *To make Cyl of Silver.* 11 *To make a liquor of Silver, that it shall make the glass wherein it is so exceeding cold, that no man is able for the coldness thereof to hold it in his hand any long time.* 12 *How to make Silver as white as snow.* 13. *Of Silver Trees.* 14. *Of preparing Philosophers Gold and Silver.* 15. *The process of the Terrestial* Ha i Ce'i. 16. *The Process of the* Pant rva. 17 *The* Proce s *of the* Rosie Crucian *Medicines, and of their dissolving Cold.* 18 *The Process of the* Pana ea, *and* Hermes *Medicines.*

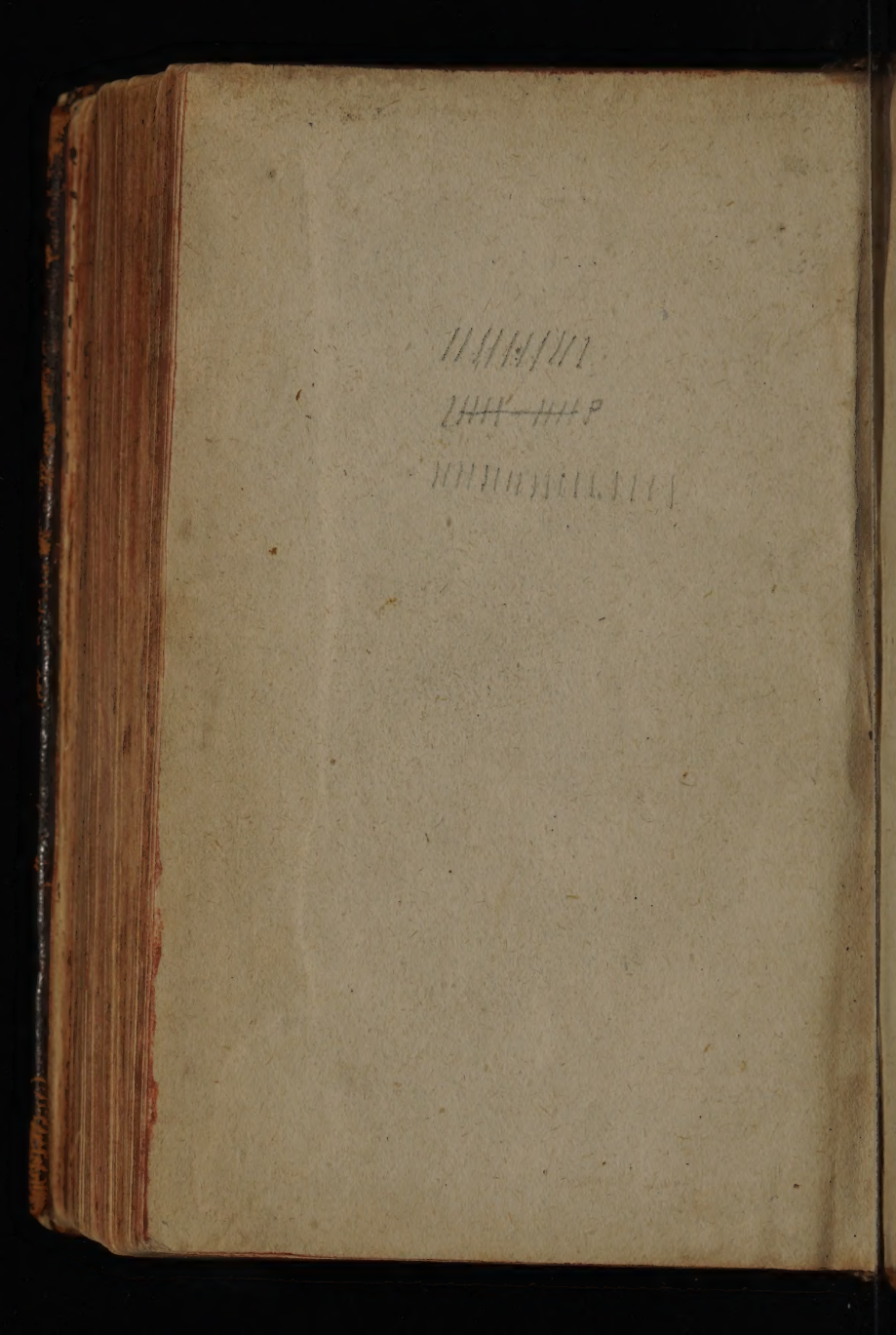
## BOOK VI.

THis Book was designed to shew the use of the Figures of Astromancy and Geomancy in a l the other, both for the day and hour of the working; but because it doth not, you are to read, 1. *The Holy Guide*: 2. *The Harmony of the World*: 3. *The Caballa, or Art, by which they say* Moses *did so many Miracles in* Ægypt, Joshua *made the Sun and Moon stand still, and* Elijah *raised the dead*: And 4. *The Temple of Wisdome* together;

together; these ray their Light to each other, and by one you may see and understand the rest: 1. *The Idea of the Law:* 2. *The Idea of Government:* 3. *The Idea of Tyranny.* 4. *The Fundamental Elements of Morral Philosophy, Policy, Government and Laws,* are to be read after the method they stand, and in these books you may find the names of all his books: and this is thought good to advertise the Reader of, least hereafter the Booksellers should cozen them, by printing other books in his name he never writ, and so abuse him, as *Peter Cole* doth Dr. *Nich. Culpeper.*

To conclude, In all your works you must observe well the Ascendent, his Lord and the Moon, and fortifie them, let them be in their Exaltation the day and hour you begin any thing in this Book, and beholding the Fortunes with Sextile or Trine Aspect, from Angles; this you may read at large in *The Harmony of the World,* and in our *Cabbalia.* Next after you have erected your Figure of Astromancy, you must project a Figure of Geomancy, and observe how they agree, and whatsoever Medicine you are to make, or Metal you are to prepare, the Figure of Geomancy will direct you to its vertue, and how to use it; the time when to use it, note you must observe.

The Figure of Aſtromancy, which being ſo fortified, you muſt prepare and give your Medicine to your Patient at that moment or minute of time, and God proſper your work.

In all the ſecond Book you muſt obſerve the Aſcendant, and his Lord, and the Moon, which being fortified in Angles in their own houſes with good Aſpects, then you muſt have ready a Figure of Geomancy; and your Figures agreeing thus with the numbers and names, the year, month, day and hour, and then the Aſtral Meſſenger will fall down upon the Matter, and perform, they ſay, incredible, extraordinary effects, and direct you (they ſay) to the way to happineſs, knowledge of all things paſt, preſent and to come; and lead you the way to long life, health, youth, bleſſedneſs, wiſdome and vertue, and how to alter, change, cure and amend the ſtate of the body in young or old; and how to prepare and open the bodies of Gold, Silver and other Metals and Minerals, and fit them for your purpoſe. Now *The Temple of Wiſdome* teacheth you theſe things; and ſo we refer you to it.

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